Evangelical Christendom

May-June, 1925.

The Call to Action

SIGNS are not wanting that the Albert Hall Demonstration has attracted wide-spread attention. The "acidity" of the *Church Times*, which Dr. Berry humorously diagnosed, has been followed by symptoms of absurdity, which cannot conceal the consternation and dismay of that Anglo-Catholic organ. The Cardiff Demonstration, which immediately followed the Albert Hall gathering, lighted the beacon fires in Wales, and the arrangement of similar demonstrations in other parts of the United Kingdom is proceeding. We must, however, catch the spirit of the Reformers as well as maintain the Truth they affirmed. Speaking at the Annual Meetings of the National Church League, Bishop Knox made a declaration which interprets the core of all Christian Unity and united action, and has ever been the basis on which the World's Evangelical Alliance has sought to build its wide-spread fellowship. He said "there is only one hope of reunion for Christendom, only one sure foundation of a united Catholic Church, and that is Jesus Christ Himself." That was surely the aim and spirit of the Reformers. Anglo-Catholicism and Romanism will never be overcome by negative Protestantism, and the present crisis calls for emphasis upon the New Testament definition of the Church, and reliance upon the presence and power of the Holy Spirit to overcome evil with good and to guide into all Truth. The prevalence to speak of the Church to-day in terms of sects and parties is foreign to New Testament Christianity, and a danger to the Evangelical and Protestant position. In the Church of England it prompts Bishops and Clergy alike to affirm that, after all, Anglo-Catholics, with their slogan "praised be Jesus Christ in the holy sacrifice of the Altar," can and should have fellowship with Evangelicals, whose heritage to the term merges into the slogan of the Reformation—"no priest but Jesus," and the recognition of the priesthood of all believers in Him. In the Free Churches it is responsible for emphasis upon human organisation, for the dispute of the disciples "who should be the greatest," and for a weakening of fidelity to the Word of God and the Gospel by the exaltation of intellect and reason. We speak in no harsh sense in thus venturing to discover the wounds of Christ; the Evangelical Alliance has ever remained loyal to the Churches and labours for their good in Truth and Love, but we feel bound to draw attention to some tendencies in the outlook on the Churches which, unless checked, may defeat the end in view.

The Reformation was the greatest event since the days of Pentecost, and its most important factor was the restoration of the Bible as the supreme authority on all matters of faith. In other words the Bible took the place which the Church occupied for centuries before the Reformation. This we suggest gave birth to the phrase, "the Bible and the Bible only is the religion of Protestants." Can we then meet the crisis or fight the present battle with a blunted weapon? Following the Albert Hall Demonstration and its Call to Action, a further "Call to Action" appeared in *The Times* on April 30th, influentially signed by representatives of the Church of England, clerical and lay. Some may regret the document referred to did not by its title avoid possible confliction with an historic gathering. Its composition of signatories,

however, is of greater importance as being identified with those who espouse theological liberalism and whose views on the Bible and some essential Truths of the Gospel are those affirmed by "Liberal Evangelicals," whose interpretations we have been obliged to consider and criticise in articles which have appeared in *Evangelical Christendom*. Writing in the *Church of England Newspaper* on May 15th, Canon Simpson, of St. Paul's Cathedral, refers to this fact, also to the conspicuous absences from the signatories to the document. We call attention, however, to the inclusion among signatories to a manifesto on the Reformation of those who weaken the citadel of the Reformation from within! Would the Reformers, or Wesley, Whitefield, Spurgeon, and others, have expected to break the power of Rome or change the lives of multitudes if they had regarded the Bible or preached the Gospel as many do to-day? It is an important question, and in loyalty to revealed Truth, we suggest it must be a test of faith and union. Highly ingenious explanations of Calvary and the Creeds are no substitute for the Christ of the Gospel, neither are intellect and reason safe guides in contrast to the authority of the Bible. Any "Call to Action" for the maintenance of Reformation principles and practice should, to be effective, be undivided in its loyalty and witness to the Gospel and to all that the Reformation established, the most important fact being, as Dean Wace has shown, that belief, that everything, all authority must give place to the Bible. For acceptance of this cardinal principle the World's Evangelical Alliance pleads.

If pleads also for a return to Gospel faith and preaching. Is it being preached to-day? In many churches it is, thank God, but where can one go to-day to hear a sermon on the Atonement? Where to hear Sin brought home to consciences in the power of the Holy Spirit so as to lead to conviction and the enquiry: "What must I do to be saved?" Where to hear from our pulpits the preaching of the Person of the Holy Spirit as guide, enabler, the interpreter of Christ in all relationships of life? A social Gospel cannot redeem or save, or take the place of the Gospel of the Cross of Christ. "We preach Christ and Him crucified." Despite the gospel of humanism so prevalent to-day within the Churches the only solution for the world's ills and sin is the full-orbed Gospel of Christ, preached as He preached it—"the Son of Man is come to seek and to save that which was *lost*."

Both Romanist and Modernist error have become a grave menace to the Gospel of Christ. A menace to corporate Church life and witness as well as to the evangelisation of the masses. We are passing through a period of great world unrest, a crisis constituting a call to action on a united basis such as that sent forth from the Albert Hall on March 31st. It was a call to Christian Unity, but there can be no effective unity, such as the Holy Spirit can use for the bringing in of spiritual revival either by the watering down of the Divine inspiration and authority of the Bible and the creeds, or by the levelling up of ritual to meet a growing demand for reunion which adheres more or less to the corporate tradition of the ages, and seeks to re-establish institutional and sacramental religion. The subject is more fully dealt with in the Annual Report of the World's Evangelical Alliance, which will be found on a later page, and for which we ask the thoughtful attention of all readers. The Alliance, the common platform for the great truths held in common by all Evangelicals who hold to primitive and apostolic faith and order is, therefore, never more necessary than now, and we hope its call to action will find increasing response from all who realise the menace of Romanism, Anglo Catholicism and all error. H. M. G.

Notes.

79th Annual Report.—This issue of EVANGELICAL CHRISTENDOM includes the 79th Annual Report of the Council of the World's Evangelical Alliance. We hope the Report will be carefully read. It will convince all readers that the work of the Alliance demands wider support, for which it pleads. If the Report is read in company with the speeches delivered at our 79th Annual Meeting held on May 4th the latter will be found to form a helpful commentary on it, and on the solid foundations on which the Alliance rests and the substantial superstructure which its work represents.

Deputation to Spain.—The Rev. J. Chalmers Lyon, of Trinity Presbyterian Church, Hampstead, one of the Hon. Secretaries of the Alliance, and the General Secretary, left London on May 26th, on a deputation visit to Spain and Portugal. It has been a source of gratification to the Council to receive and accept a cordial invitation to the British Organisation to send this deputation to the Peninsula Churches. Strong branches of the Alliance exist both in Spain and Portugal, and it is with the hope of being able to render further help to them that the deputation is being undertaken. Mr. Lyon and Mr. Gooch expected to arrive in Madrid in time to be present at the Synod of the Spanish Evangelical Churches on May 28 and following days, and will thereafter visit Barcelona, Seville, and Valencia. They will pay a brief visit to Portugal before returning to England.

The Wembley Campaign.—A few hours after His Majesty the King had inaugurated the British Empire Exhibition of 1925 by the imposing ceremony in the great Stadium at Wembley on May 9th, a numerous company of friends began to gather at the Campaign Bungalow erected by the World's Evangelical Alliance on a new and more central site close to the British Government Building, and facing the British Guiana and Ceylon Pavilions. The occasion was the re-opening and dedication of the Bungalow, not only as a centre for Rest and Fellowship, but for intensive Evangelistic work. Mr. Reginald C. Hart-Dyke presided, being supported by representatives of many organisations and others co-operating in the United Evangelistic Campaign of 1925. The service of dedication was an inspiring one, and throughout emphasised the primary purpose for which the Bungalow exists—to present the Gospel of Christ to the multitudes who will visit the Exhibition and to emphasise the fact that the greatest need of all, men, women, and children, is to know that "The Gospel of Christ is the power of God unto salvation to every one that believeth." In his presidential address Mr. Hart-Dyke referred to the difficulties which had been overcome in the past, and to the evident guidance of God by which the new site had been allotted to the Alliance, also to preliminary arrangements planned so as to represent on the opening day unique opportunities of Christian service. Rev. J. Chalmers Lyon, Rev. F. A. Rees, and the General Secretary, also spoke, linking the past to the present and explaining the entirely evangelical basis of the Campaign. Our readers will find on page 3 of the cover of this issue of EVANGELICAL CHRISTENDOM an announcement to which we draw special attention, and to which is added a plan of the Exhibition grounds, by the use of which no one can fail to find the Bungalow when visiting the Exhibition. We have been fortunate in securing two able Superintendents at the Bungalow in the persons of Dr. David Hooper and Lt.-Col. H. Moore, who are already able to report new and increasing interest in the Bungalow and the work it represents. Our readers will gather from the following programme for the month of June how thoroughly representative of co-operation and unity the Campaign is and will be, and this list of bodies and Societies represents those who will not only conduct the daily prayer meeting from 1—1.30 p.m., but be responsible with the staff of workers for evangelistic and other meetings in the afternoon and evening.

Photo by H. K. Green.

BRITISH EMPIRE EXHIBITION UNITED EVANGELISTIC CAMPAIGN.
Front View of Bungalow on its new site—Dr. Hooper and Lt.-Col. Moore at entrance.

Photo by H. K. Green.

BRITISH EMPIRE EXHIBITION UNITED EVANGELISTIC CAMPAIGN.
Rear View of Bungalow, as seen from H.M. Government Building.

Christian Service Bungalow, Wembley.

Daily Arrangements for June.

M.	1	Metropolitan Free Church Fedn.
Tu.	2	The Church of England
W.	3	London City Mission
Th.	4	World's Evangelical Alliance
F.	5	Regions Beyond Missionary Union
S.	6	London Jews Society
M.	8	The Church of England
Tu.	9	Metropolitan Free Church Fedn.
W.	10	World's Evangelical Alliance
Th.	11	The Church of England
F.	12	Mildmay Mission to the Jews
S.	13	Royal Naval Christian Union
M.	15	The Church of England
Tu.	16	World's Evangelical Alliance
W.	17	Metropolitan Free Church Fedn.
Th.	18	China Inland Mission
F.	19	Irish Church Missions
S.	20	London City Mission
M.	22	The Church of England
T.	23	The Church of England
W.	24	Christian Police Association
Th.	25	Metropolitan Free Church Fedn.
F.	26	Church Missionary Society
S.	27	Army Scripture Readers' Society
M.	29	London Missionary Society
T.	30	The Church of England

N.B.—In addition to responsibility for the daily united Prayer Meeting at 1 p.m. the bodies mentioned above are responsible for the meetings in the Bungalow throughout the day.

So far as a general impression is concerned Wembley has been improved in many ways, and given fine weather this summer it is not unlikely that the attendances of last year may be equalled, if not exceeded. Taken as a whole there is a high tone in the Exhibition, but there are features of the Amusement Park which we deplore, and which, unless we are mistaken, seem to us to suggest a bid for money which is nothing less than gambling. The Campaign of the Alliance is taking into account the responsibility of work among the Exhibition staffs and in the grounds, and as it develops we hope much can be done to supplement the programme as it applies to the Christian Service Bungalow itself.

Evangelisation in Esthonia.—We have received the following remarkable letter from Rev. Adam Podin, the Agent of the World's Evangelical Alliance in Esthonia.

Kasas, Esthonia,
April 22nd, 1925.

To the General Secretary,
World's Evangelical Alliance.

Dear Brother in Christ,

Three days ago I returned home from my long and blessed mission journey, tired in body, but very much strengthened in faith, and happy. On April 4th I left my home with fifteen students of our Seminary and twelve others (my dear wife and son included) that supported us by singing, playing and prayer. The same afternoon we arrived in Dorpat and commenced our work at once. Our meetings were held in the largest churches and halls that were filled each time. Sunday was Palm Sunday, the Lord spoke mightily during the services and I hope He had a better entrance in many hearts than He found in Jerusalem. The people showed us such love and hospitality during our stay that we were amazed. On April 8th, we passed the Lettish frontier, and arrived at seven in the morning at Riga. At the Railway station we were saluted by the Lettish Students of the Seminary with a nice hymn whose voices touched us deeply. We answered with their national Hymn, the huge crowd on the station listening with bare heads. Outside the station droshkies were waiting for us, and so we arrived at the Lettish Seminary where breakfast awaited us. The same evening we had the first meeting for the women, at Zion's church, where Mrs. Podin spoke. She showed from the Bible that women can just as well work in the Lord's Vineyard as there are so many branches and duties. Besides my wife all the lady students of the Seminary spoke, and the Seminary choir sang and played on various stringed instruments, and the crowd called several times for hymns to be sung again. On Good-Friday we had two services in the forenoon, and in the afternoon we had a real Festival. Our whole Seminary took part in preaching and singing, and the Lettish Seminary and Zion's Church responded.

On Easter Saturday we started for Libau, a town of some 70,000 inhabitants, on the Baltic Sea. On the station we were met by the Mayor of the town and several ministers of various churches. In a short time we were put up in a high school, and at the supper table many thoughts and good wishes were exchanged. The reception was above any description! Arrangements were made for the next day in five churches, and they are most of them that hold 1,500-2,000 persons. All these places were filled, and with people who listened to our Esthonian Seminary teachers and students. Some of the places were too small. The second Easter Holiday, which you call Bank Holiday, was a day when the Heavenly Bank was opened to many, and they could draw as much as they wanted. Meetings were arranged in a Russian Evangel Church, a German Church, and three other Churches. The highest Lettish military officials had arranged a service for me in the

Greek Orthodox Cathedral holding over two thousand persons. I was introduced to the congregation and my Sanctuary choir sang for the first time in a Russian Cathedral. I gave an address for half an hour, and another brother closed in Prayer.

The last service was in St. Paul's Church. Not less than 2,500 persons listened for three hours till the whole service was over. On this occasion the highest Police official had sent a message wishing us God's blessing. The time for leaving having come, thousands of friends saw us off on the railway station, when hymns were sung and I had to stop on the staircase and give a parting word to the thousands who had come to bid us God speed. Such a heartaking had not been witnessed before. We travelled the whole night, and early in the morning we were in Riga again, but only to hold a large meeting and travel the next night to reach another Lettish town, Windau. This was our hardest task for we had no place where we could rest during the whole night. Just as we were received in other places at Windau showed the same courtesy and hospitality. In a short time we had forgotten the difficulties on the way in the welcome breakfast provided. At three o'clock I had a meeting for the believers where many had come to take in a Bible reading. At seven o'clock the whole building was so full that several could not find entrance. As we delivered our messages from the pulpit, ten or twelve feet high, to look down was like a sea of human beings. They told us there were 2,500 present. It was 10 p.m. when we closed the meeting, and we had only a short time to catch the train. Travelling back to Riga we had room enough to lie down and sleep.

April 26th, was the Farewell Meeting, arranged long beforehand by Dr. J. A. Frey. The Great Gilde Hall is a large place, but not too large to meet our need. Every place was occupied and the meeting went on until after 10 p.m. The Esthonian music and hymns were quite strange to the neighbour race, Letts; but they called for the same hymns to be sung again and again. The next day was the parting day. In Zion's Church the young people from various churches had come to take tea with us and see us off. Many speeches were made and songs sung. It was, as somebody remarked, the courts of heaven. When we went to the station again hundreds of the friends had gone before, and hundreds followed us. We had an extra carriage and they all gathered round the same during, and distributing flowers to their Esthonian guests. Several were shedding tears as we had been knit so closely together through the Spirit that makes one. When the train started there were still shouts, God bless Esthonia, and again God bless Latvia! We had a nine night's rest and reached our home well and happy. To look back it was like the sweetest dream, but it was reality, and souls were saved and saints strengthened. O what a privilege we have in our days! Not long ago persecuted, now honoured and loved. And when I think that the Esthonian as well as the Latvian gave me 50 per cent. discount on all the railways then it is a real wonder! Through this I saved for twenty-eight travellers several thousand Esthonian Marks. So my prayer is the Lord bless Latvia and Esthonia!

Yours very thankfully,
ADAM PODDE.

Common Prayer.

Faith is the substance of things hoped for;
The evidence of things not seen.

"Our prayer is unto Thee, O Lord, in an acceptable time."

LET US GIVE THANKS—

For a successful Annual Meeting, and all the enthusiasm manifest throughout its proceedings.

For the success of the Cardiff Demonstration on The Reformation, and the interest it has aroused in Wales.

For the enthusiasm manifest at the re-opening of the Campaign Bungalow at the British Empire Exhibition, and for all the Divine guidance and help given in answer to Prayer.

That Jesus Christ is "the same yesterday, to-day and for ever."

LET US PRAY—

That the deputation to Spain and Portugal may be helpful to the Evangelical Churches in both countries, and for the Rev. J. Chalmers Lyon and the General Secretary who are visiting them.

For all Agents and workers of the Alliance in all countries, that their witness to Christian Unity and the Gospel of Christ may be increasingly helpful in the power of the Holy Spirit.

That the United Evangelistic Campaign at the British Empire Exhibition may attract many to the Saviour, and that the work of the Superintendents and all who take part at the Bungalow may be Divinely guided and successful.

That God will bless the distribution of the printed page among visitors to the Exhibition, and give wisdom to all concerned in personal conversations.

That necessary funds for the far-flung interests of the Alliance may be forthcoming, and for increasing liberality among those to whom God has entrusted the means and power to further His work.

That Divine wisdom may be given to the Council, and all who seek to guide the work of the Alliance; also for all Councils and Committees of foreign Branches that Truth and Love may prevail.

Our 79th Annual Meeting

Report of the Speeches

Not more than a stone's-throw from the site of the old Freemasons' Hall and Great Queen Street Chapel, where the Evangelical Alliance had its birth in 1846, stands the Holborn Restaurant. It is associated in many minds with post-prandial speeches, but its quiet King's Hall and Throne Room have often been used by the World's Evangelical Alliance and sister organisations for the "May" meetings and other special occasions, including the Universal Week of Prayer. The Throne Room was well filled for the 79th Annual Meeting of the Alliance on Monday, May 4th, when the Chair was taken by Mr. REGINALD C. HART-DYKE, the Hon. Treasurer and Chairman of the Executive Council.

Supporting him were numerous Vice-Presidents, Members of the Council and other friends, including Sir Archibald Campbell, of Succoth, Bt., Sir Andrew Wingate, K.C.I.E., Rev. the Hon. W. Talbot Rice, M.A., Rev. H. W. Hinde, M.A., Rev. J. Chalmers Lyon, Rev. W. Fuller Gooch, Rev. J. Clifford Basham, M.A., Rev. T. J. Pulvertaft, M.A., and the General Secretary, Mr. H. Martyn Gooch.

After an opening hymn Pastor Fuller Gooch led the meeting in earnest praise and prayer, and the Chairman then called upon the General Secretary to present a resumé of the Annual Report (which appears in full in this issue of EVANGELICAL CHRISTENDOM.)

THE CHAIRMAN then said:

My dear Christian friends,—First of all, I would congratulate Mr. Gooch on the interesting resumé of the Report he has just given us touching many points of contact in the work of the Alliance. If I were told that I must give a text for a starting-point of what I desire to say here this afternoon, I would choose the 126th Psalm, and the third verse: "The Lord hath done great things for us; whereof we are glad." The dominating note of this meeting should be that of praise, praise to God for His abundant mercies, for His guidance, and help and support in everything to which we have put our hands in the work of the Alliance. As Chairman and Treasurer I have come into closer contact than I ever thought I should with the actual work of the Alliance and with Mr. Gooch, and we give to God the praise for the work of the past year. Difficulties have been surmounted, funds provided, prayer answered, and God's hand has been manifest in a way one cannot see unless one is actually taking part in the work itself. Mr. Gooch has referred to the way in which God has helped us in supplying vacancies in our Honorary Secretaryships. I would add to his words a few more of congratulation for ourselves that these posts have been filled. Mr. Talbot Rice has a great line of succession to look back upon. He succeeds the late Prebendary Webb-Peploe, behind whom again was Canon Fleming. We are thankful that we have Mr. Talbot Rice, who is now Vicar of the same church ministered to for so long by Mr. Webb-Peploe, and we are also glad to have Mr. Chalmers Lyon, whom we all know; they will both be a great source of strength and help to our Council. We miss Dr. Gillie, who was an exceptionally valuable member of our Council, a man of right vision, sound judgment, and eminent piety. The vacancies on our Council are now filled, thank God, with men sent by God, we believe, in answer to our prayers.

In taking the Chair last year I remarked that an organisation such as ours cannot afford to stand still, that we must either move forward or else retreat. No man can say to-day that we have retreated since last year, or even stood still! I would mention just three items of new work that we have undertaken—Sunday Protection, Wembley Evangelistic Campaign, and the Albert Hall Reformation Meeting. In regard to Wembley I have not time to say all I might. But we soon saw signs of God's guiding hand. I do not know how many times Mr. Gooch had to go down to Wembley during the negotiations with officials, but it was a good many. He

had to get over exceptional difficulties. The Management, I am bound to say, have helped us all they could as regards the new plot for our Bungalow. Then there were difficulties with the builders as to what we wanted, and then came the organisation of the services. I referred to Mr. Gooch last year as being a great organiser, and if you did not know it before you shall know it now. I would associate with his name another organiser—Rev. F. A. Ross, Secretary of the Metropolitan Free Church Federation, who has rendered valuable help in organising each month for the daily work at the Bungalow. Certainly God has wonderfully given answer to prayer in the way that things have followed on and shaped themselves. Rough places have been made smooth, and crooked places straight.

I said at our last Annual Meeting that during the past forty years we had more than doubled our subscriptions, but that the activities of the Alliance had also more than doubled. They have increased still more this year. We are thankful for the money that comes in, but when people contribute to special things, like the meeting, for example, at the Albert Hall, I feel there is a danger that the great things for which the Alliance stands, represented by its general funds, may possibly be lost sight of. We need *additional* gifts for supplementary work that the Alliance takes up from time to time. You have heard of the [illegible] of old friends and supporters, and their places are not being filled up. As a retired solicitor I would remind you that a great number of small clients are far better and safer than a few big ones. If people give in increasing numbers comparatively small amounts, we shall rejoice in the giving on this scale as much as in the more generous gifts.

Let me repeat what I said last year about the wonderful output of work that comes forth from the doors of the Alliance in Russell Square. Think for a moment of these great activities—the Week of Prayer, the Wembley Evangelistic Campaign, the Reformation Meeting in the Albert Hall, the Sunday Protection Campaigns. Think of all that that entails in the way of work, and yet all the extra work that came from the office was done in that office without any extra help from outside. I do thank Mr. Gooch for what he has done as an organiser of these movements, and I thank him for all the help he has given me during the year; and I ask in return your increasing prayers for the Alliance, prayers for the officials and Council and all those carrying on the work, and prayers for all who will support its work all over the world, to the glory of God the Father and His dear Son.

SIR ANDREW WINGATE, K.C.I.E.

Every one was delighted to see Sir Andrew Wingate on the platform after his extended absence on the Continent. He consented to say a few words, and gave the following helpful speech:—

"I came here this afternoon to listen, and not that I should be asked to say even a few words, because if you have not got the words it is rather difficult to produce them. But I am very glad to share once more the very full Report of the work of the Alliance, and I join with the Chairman in his admirable speech, in which he recognised how much Mr. Gooch has done, and is doing, to further the work that you all have at heart. When one does come back from time to time, I have always experienced that the Alliance has been going ahead. It has not been possible for us even to stand still. When a good ship has been making a good voyage there are times when storms arise, and when it is desirable to ride out the storm. As you have heard in both the addresses given, storms have arisen, and I am thankful that the good ship Alliance has cast out anchors very deep into the great fundamentals of the Reformation. I am thankful also that it has thrown out anchors into the observance of the Christian day of rest, one of the great bulwarks of England's safety and prosperity; and one can only regret that a great body of men, representatives of the London County Council, should not be able to see that England is drifting away from the strongholds of the past. One is thankful, too, to find that the ship is moving forward, and you have heard what it has done at Wembley, and what it expects to do there this year by God's blessing resting upon it. I think we may all, before I step down, give thanks once more for the time of earnest prayer that we had during the War, which I think was

the main reason of winning the War. I thank God for those wonderful Queen's Hall Meetings which this Alliance maintained throughout the War, also for that wonderful Week of Prayer that goes round the world, and to-day we owe, I believe, very much of the world's safety and peace to those prayers. I would join with you all in thanking Mr. Gooch for his Report."

Rev. the Hon. W. TALBOT RICE, Vicar of St. Paul's, Onslow Square

Mr. Chairman and Ladies and Gentlemen.—It has been my lot, since I came to London, to take the place of a good many earnest, devoted and noble men, and, I am afraid, without their ability. I was told that I am following Canon Fleming. You must not expect to have in me somebody who can speak as he did; and you won't find in me either the force or the extraordinary personality of my late predecessor, Prebendary Webb-Peploe. But I love the Alliance and I love its thought and ideals, and I am here because I do, and I have joined its Council because I do. You have heard that we are not an Alliance of Churches, but an Alliance of individuals belonging to all sorts of different Churches. That is a very important thing. What is the institution in this country that stands for the conscience of the world? I suppose we should all say that the Church of God does that. I had a very old friend, a venerated friend, at Oxford, of whom it was said, by one who lived in the street where that friend lived, "He was the conscience of our street." The world wants a conscience, and the Church of Christ is to be its conscience, and it must be always kept pure and clear and faithful, if it is going to be that. What is going to be the conscience of the Church? Perhaps we feel inclined to say that the Church does not want one. I think it does, and I think that the conscience of any congregation is the holiest, purest, most devoted, most faithful people in it. What keeps up the standard of the Church of Jesus Christ is individuals who walk closest with God. One single saint in a church who lives an out-and-out Christian life, raises the whole average of that church. We are here as a little band of individuals to realise that a responsibility like that lies upon us—that we have got to help to lift up the whole average Christian life of the Church of Jesus Christ.

We stand here to-day for three great things. First of all, we stand for *comprehension*. That is to say, we want to comprehend in our heart's love and in fellowship and unity with one another all who love our Lord Jesus Christ. We would say with all our heart, "Grace be with all those who love the Lord Jesus Christ with sincerity." We believe that there are things which unite us very wonderfully. The Week of Prayer, for instance, reminds us that we all kneel down at the same throne of grace, and pray to the same great Father, Son and Holy Spirit. We all, as we have been reminded again this afternoon, keep one sacred day, the first day of the week. We honour it and love it, and we feel that we need it above all things, if we are going to see visions of Christ, such as John saw "on the Lord's day" when he was "in the Spirit." We all read, and love, and honour and trust unfeignedly one great Book, and we would all unite in saying what I heard the Secretary of the Bible Society say the other day—that the Book was an infallible guide to Christ. I wish that little sentence could go out all over England, and it seems to me that it would find its echo in every real Christian heart. We feel that these things are very great, greater than the things about which we do not agree; and perhaps you have learned that if you do not agree with somebody about one thing, but agree with him about ninety-nine out of one hundred, you had better not always talk about the one, but rather about the ninety-nine others. We all enjoy it if we think we can win in an argument, but in spiritual and religious things it is far better to get a little fellowship together and helpfulness for one another. That is what we stand for here. We believe in unity, and we believe that unity gives special results as we gather round the Lord Jesus Christ Himself. "They shall hear His voice, and there shall be one flock and one Shepherd."

The second thing we stand for is *positive Truth*. I want to say here just this—that we are an *Evangelical* Alliance, and that means that we are not inviting into this fellowship everybody of every sort and kind who have

vague ideas about Jesus Christ, but only those who have positive ones. Our positive ideas about Jesus Christ are the old Evangelical Truths that we hold about Him. We believe, first of all, the great fundamental fact that St. John has given us, that "In the beginning was the Word, and the Word was with God, and the Word was God." That is to say, we cannot in an Alliance like this, which is an Evangelical Alliance, welcome those who do not believe in the eternal Godhead of God the Son. Secondly, we believe that the Lord Jesus Christ, who is the Eternal Son of God, "was made flesh, and dwelt among us," and in this Alliance I think I may venture to say that we all believe we can trust absolutely the beautiful, simple, wonderfully told accounts of His birth. We do not ask for more evidence than we have got in the exquisite Gospel of St. Luke, and in the Gospel which, I think, Renan said was the most wonderful book in the world, the Gospel of St. Matthew. So we do meet here as those who hold very definitely and clearly that Jesus Christ was conceived by the Holy Ghost of the Virgin Mary, and that His incarnation took place in that way. We believe what the Gospels tell us about that.

The third thing we hold about our Lord Jesus Christ is this: that Jesus Christ is the one great Mediator between God and man. Himself a Man, He gave Himself a ransom for us to be justified in due time. Whereof St. Paul says, "I am made a herald, an apostle, a teacher." If you have never studied that little passage in the Second Epistle to Timothy, I would suggest that you should, because it is perfectly wonderful how much he has packed into four or six sentences there. It is the truth in an amazingly small compass. If you have got a tiny seed of some beautiful flower in your hand, it is a flower in the tiniest possible form, and if you plant it it will grow. The Bible is like a seed which has got something in it, and which, if you have got it in your heart will grow and bear fruit. We have got Jesus Christ as the great Mediator who gave Himself a ransom for us, Jesus Christ to be brought to men not by mediatorial priests, but by heralds, apostles and teachers. That is the Christian ministry, and the New Testament knows no other Christian ministry than that. Therefore we stand by that together here. We stand for the fact that He gave Himself a ransom for us. I read somewhere two remarkable statements, which I have never forgotten. One was, that God says an eternal "No" to every sinner, and that He says an eternal "No" to Jesus Christ. When Jesus Christ came down and died upon the Cross, and bore all that it meant, it was God's eternal "No" to sin. Then God said to Him on Easter Day an eternal "Yes," and gave him an eternal welcome, and to every sinner an eternal welcome, and to every one of us. That is what we stand for here—for the glorious atoning work of the Lord Jesus Christ. It is not an indefinite Jesus; it is the eternal Son of God, it is Jesus Christ Who came here to be for us the human Jesus, taking our life from the womb of the Virgin Mary, it is the Jesus who died for us upon the Cross.

One more thing, and we need specially to emphasise it. There is something, of course, and always will be, infinitely fascinating about the story of the Lord Jesus as found in the first three Gospels. They seem to present Jesus as your comrade. I have not got a word to say against that as long as you do not take it as the greatest, the most important thing about the Lord Jesus Christ. It is not the greatest. If you are going to take what we ought to take as Evangelical Christians—the whole testimony of Jesus, and not part of it only, you will find that what you have got in further parts of your Testament is the Jesus Christ of glory. When St. John wrote his Gospel he had had a vision of the love of Christ; its chief note is that of love. But in the first chapter of the Revelation of St. John he got a vision of the glory of Jesus Christ. There Jesus Christ stands before John as the Lord of Glory—an amazing vision which made John fall down at His feet as dead, and Jesus Christ laid His hand upon him and raised him up. This is the Jesus that St. John saw walking in the midst of the seven golden candlesticks. What we want to emphasise to-day is the vision of the Jesus of Glory. That Jesus is in the midst of the churches, that Jesus with infinite power, with glorious light, with those eyes like a flame of fire, with a sword going forth from His mouth, and with a countenance like the sun shining in its strength. It is He who is going to win and change the world.

We stand for one other thing—*universal outlook*. If you look at England on your map, and at the size of the British Empire,

and who the peoples are that form it, you have to say it is an amazing thing, one of the most important things that ever happened in the whole history of the world. It means that we have a world outlook, and are to care for the whole world, and to welcome those Christians who are asking our help in other parts of the world. Sometimes still persecuted, they need our help and sympathy, and they get that from the Alliance. You and I, believing in the principles of the Alliance, are always to remember that we are not to be insular, but world-wide in our sympathies and outlook.

Rev. J. CHALMERS LYON (Trinity Presbyterian Church, Hampstead).

Mr. Chairman, Ladies and Gentlemen,—I am sure, after you have listened to that splendid address, we welcome Mr. Talbot Rice not for the sake of any of his predecessors, however eminent, but for the sake of the spirit of it. We are very grateful and thankful to God that He has sent him among us to give us the inspiration of his help and presence. I would like, if I may, to say something along the line in which he has been speaking so helpfully. Before I do so, may I emphasise what others have said—that we owe a debt of gratitude to God in giving us a Secretary like we have. We ought to be grateful to God for the work He has enabled His servant Mr. Gooch to do. One ought to mention these things and let him know that we appreciate his work, and that we are going by our prayers, and in every way, to support him in his very important office. He has given you a sort of digest of the Annual Report, which shortly is to be published and to be in all your hands When you get it you will read it, I have no doubt, with great interest. It is a Report of which any organisation might be proud, and of which we are proud, all of us proud to have been able to take a little part in the great work that has been done by this Alliance during this past year of its history.

The more I think of the Evangelical Alliance, the more I see that, although it has been in existence now nearly eighty years, and many other organisations that make for unity of various kinds have since come into existence, yet the Evangelical Alliance is still needed, emphatically needed. Its work is not done. Far from it. There is no other organisation that can do just that kind of work for which the Evangelical Alliance has stood all along. We are a body of people who believe that the most important thing in the whole world is the Evangel of our Lord Jesus Christ. I emphasise that because I find that some are just a little apt to lose sight of what the Evangel is. The Evangel, in a single word, is Jesus, and that is what unites us all together—a common interest in, and a common love to, the one Saviour. So long as we emphasise the central fact, the central Person, that way unity lies, union lies, fellowship lies. For I find that there are some who are apt to forget that He is the Evangel. Instead of remembering that Jesus is the Evangel, they are apt to lay the emphasis on the Church. But the Church is not the Evangel. The Church is the mouthpiece through which the Evangel has to be spoken to the world. They are apt to say that Sacraments are the Evangel. Sacraments are not the Evangel. They are blessed illustrations of the Evangel, signs and seals of the Evangel, but not the Evangel itself. Nobody was ever yet saved by Sacraments. We need something more, we need that central Figure, the Lord Jesus Christ. Those who put the emphasis on the wrong thing—on the Church, or the Sacraments, or the Priesthood—those folk without knowing it are the ones who are making for disunion, and are the cause of all the turmoil.

I will give you a very cogent illustration of that. There was a young woman who drifted into a church, and she was converted and became a member of that church, a Nonconformist chapel. By-and-by she left that district and went away to another district altogether as servant in the house of a very excellent lady, a godly Christian woman, and an extreme ritualist. This ritualistic lady persuaded her to be confirmed and to be a member of the Church of England. I have nothing whatever to say against that. By-and-by the girl left that lady. She loved her mistress, and I do not wonder, for she had had a capital influence on the girl.

But the girl came away to the other end of London, and went into service in what proved to be a very undesirable and perilous situation. She drifted away while there, but was led back to God, and she became a maid in the house of her former minister, the Nonconformist. She began to attend his church. Then she received letters from her late mistress, the ritualist, telling her never again to darken the door of a Nonconformist church, and that in doing so she was committing a sin, almost the unpardonable sin. You will not misunderstand me. I am not critising my brethren in the Church of England, or criticising the Church of England, in which I have so many good friends. Why do I mention such an illustration as this? You say, "Surely that good lady is an exceptional case." No, unfortunately, no. I know where that sort of teaching comes from. It comes from a priestly party in the Church of England calling themselves Anglo-Catholics.

When you put the emphasis on Church or priest, or Sacraments you are making for division, narrowness, sectarianism of the very worst kind. Where does that sort of teaching come from? When I was a student at Cambridge a great mission was held there in a Roman Catholic church. I went into it and saw what was going on. One old monk was talking to a number of children, and he asked them, "What is the Church? Now all together." "The Catholic Church." "Are the Wesleyans right in calling their organisation a Church?" "No, Father." "Are the Presbyterians right?" "No, Father." "Is the Church of England right?" "No, Father." There they were repeating it like a lot of parrots. "There is no other Church than the Catholic Church, Father." You see where that sort of teaching comes from—from the Church of Rome, which has laid that mistaken emphasis on the Church and got away from the Centre. I thank God for that meeting which the Evangelical Alliance held in the Albert Hall. When the Evangelical Alliance called that meeting it was not because it loves to criticise, but because during all the years of its history it has stood for unity, real Christian unity. And it recognises quite definitely and practically that you cannot stand for union or unity on grounds that are not Scriptural or Evangelical.

We stand for the Evangel. Jesus is the centre of it all, and it is in Him that we are made one. I was thankful to think that during those days at Wembley, every day continually in our hut the Evangel was being preached. If I told the whole story of those services you would never get away from this meeting. I think of one girl who drifted in and signed a false name in the Visitors' Book. But later she said: "I am recently out of gaol." She told a sad story. She said she was a thief, and added, "I have heard you people saying there is mercy for me." The evangelist said that the last person spoken to on earth by the dying Saviour was a thief to whom He said, "This day thou shalt be with Me in paradise." The poor lassie was glad to think of that, and she said, "I'm coming back to the evening meeting." We hardly expected to see her again, but she was there half an hour before the evening meeting, and she drank in the messages of life and pardon and peace, and she went away rejoicing, but hardly able to believe it for it seemed too good to be true that she could really be not merely a friend of God, but a child of God, and an heir of heaven and eternal life. This is the work that drew us together. Whether we belonged to the Church of England or to the Free Churches, it was just delightful to have that real atmosphere of unity. When the dew of Heaven away in the North descended upon the mountains of Zion in the South, Judah and Israel coming together, as it were, that had been divided, so then the Lord is able to command the blessing, even life for evermore.

We have listened to an interesting Report. I was interested to notice that the Secretary did not give us many statistics. You can prove anything by statistics. A little boy who was staying on a farm was allowed to ride about on a donkey. He rode away into a market town, and there he and his donkey got right in the centre of the traffic. A policeman said to him, "What are you doing here? How old are you?" "Well, sir, I'm just seven, but the donkey is forty!" (Laughter). Statistics can be made to mean almost anything. Let me, in closing, just point out that this World's Evangelical Alliance needs new friends, new supporters, those who shall gather round us and support us with their prayers and gifts, so that we may be able to carry on the great work that God has committed to our charge without the fetters of an empty purse.

Rev. H. W. HINDE, Vicar of Islington.

Mr. Chairman and dear friends, I want to put myself right at once in regard to one matter. Mr. Gooch has said that the speakers this afternoon are those who are intimately acquainted with the work of the Alliance. I have known the Alliance for a good many years, and something of its work; but with an organisation so vast as the Evangelical Alliance, with such world-wide machinery, it is a sheer impossibility for any man, in the course of a few months on the Executive Committee, to really become intimate with its work. I want to say at once that I am hoping to become more intimate with it in days to come, but I cannot pretend to know more than very little of a vast world-wide organisation like the Evangelical Alliance. Its work is immense, and my eyes are already opened sufficiently to see what a tremendous force it may be, and is, for God throughout the whole world.

It is something of a privilege to be allowed to come last at a meeting like this. One suffers indeed by other speakers coming in front, and it is not always easy to get over that. But one does gain this advantage—that there is no other speaker afterwards to put you right if you are wrong, and so you have a fair field in front of you. I have felt somewhat touched by what Mr. Chalmers Lyon has been saying, and of course we all deeply lament such things as he told us—that any one in the Church of England in which I glory being a member of should speak so of other Christians. But, allow me to say with the utmost friendliness that I do not forget there are those who tell people that if they join the Church of England they are going to Rome or somewhere worse. We regret on either side that there should be such things to tell. We wish there was a far greater measure of unity, if it is possible to speak of measures of unity; we wish there was a nearer approach to real unity amongst believers. We are not asking for identity of views or uniformity of expression; but we do long to see a far greater unity among the Lord's people, finding expression in general purpose, in common aim, and in the brotherly love which we may manifest one to another as we follow what we believe to be the guidance of God's Holy Spirit. We do need more unity amongst ourselves as honest men who are seeking to follow the lead of God, and seeking to serve in our day and generation as God has revealed things to us. We want to maintain a spirit of brotherly love to others who do the same. The kingdom of heaven, Our Lord Jesus Christ said, was like unto a grain of mustard-seed that became a tree, and in the tree lodged the fowls of the air. Of course, He could not have meant that the fowls of the air were all exactly alike. There must have been different kinds of fowls. Indeed I like to associate it with the thought of Ezekiel, where he speaks of the Church of God as a tree, and says that "under it shall dwell all fowl of every wing." There were different types of birds, but all gathered in that one Church of God; those who are united to one another in Jesus Christ, real living members thus associated together, with many differences, different wings, different colours, different ecclesiastical houses, so to speak, but all alike making up the one great Church of Jesus Christ. But if we are thus formed together, called by the grace of God into the kingdom of Jesus Christ, yet not seeing everything exactly eye to eye, we do need help to keep ourselves together and maintain this unity of the Spirit in the bond of peace. For that this Evangelical Alliance exists. It was formed to exhibit, as far as practicable, the essential unity of the Church of Christ, and to cherish and maintain in its various branches a spirit of brotherly love. Our Evangelical Alliance stands for that amongst us who are believers in the Lord Jesus Christ.

But if we are to have in that sense a unity, and if we are to have an Alliance linking us together like that in a brotherhood, in a fellowship, it must have for all of us a common foundation. There must be somewhere a limit. We are an Evangelical Alliance, and however wide we may stretch out our arms to embrace all fellow Christians, as far as man can judge, we must have some common ground on which to stand; and the common foundation for us is in Jesus Christ and Him crucified—Jesus Christ and Him crucified, because He is the Rock on which the Church is built. But the Rock on which the Church is built is a cleft Rock, it is a Rock which has been smitten, and so we think of the foundation of it all as being Jesus Christ and Him crucified. The teaching

of Jesus Christ, the words of Jesus Christ are to be taught, and they are to be observed. But the essential message of the Gospel of Jesus Christ is the death and resurrection of Jesus Christ. That is the very foundation of it all. That is the Gospel which we are to preach and by which we are to make disciples before we can go on to teach them to do the other things. On that foundation our Evangelical Alliance stands; it is on the foundation of a Rock, the Rock Jesus Christ, the one Saviour of the world, appointed by God that He might be to us a Saviour and a Lord and Master. We have common ground in accepting Him as such; He is our Lord, Saviour and King. He is all-sufficient for every one, and we say we have a common ground there in setting Him forth as all-sufficient in His grace and power for every one.

Not only is He all-sufficient, but He is accessible directly to every one. We approach Jesus Christ as "the way, the truth and the life," without any need of other intermediaries or any one coming between, but as equally accessible to every one, just as he was accessible to the thief on the right and the thief on the left when He Himself hung on the Cross. That is the Rock-foundation upon which all Evangelical work must be carried on. Upon that Rock has been built the common faith of all believers. Other details are adjusted on that. Move away that Foundation and the whole thing will crumble; it will be unable to stand the storms of time.

In support of that position, if we are challenged in defence of it, our appeal is to Holy Scripture, as Divinely inspired, as authoritative and as sufficient. Only quite recently I came across a small paper, stored away amongst a lot of other papers, about this Evangelical Alliance, and which comes back at any rate from the days of my youth. In that paper it was said that the Alliance rested all its work upon the Divine inspiration, Authority and Sufficiency of the Holy Scriptures. We must not get away from that Foundation either. If we stand upon the Rock of Jesus Christ we stand also upon the Impregnable Rock of Holy Scripture. On that we rest. If we are linked together in this fellowship here in England as those who are believers in the Lord Jesus Christ, resting all upon that Rock, primarily, chiefly, mainly the Lord Jesus Christ Himself, and on that Rock of Holy Scripture, we want something that is going to help us not only at home but throughout the world. The more the Church of Jesus Christ spreads, as it is spreading in all parts of the world—and how much cause we have to praise God for the work of our Missionary Societies to-day in spite of all their difficulties—the further the Church spreads the more possible become friction and difficulties amongst believers. As one body of Christians goes out to preach the Gospel, and another body goes out, and at times as they overlap, or come side by side, again and again there is something needed which shall bring them together. It seems to me that in the days to come we shall want more than to-day or ever in the past the World's Evangelical Alliance, that shall make its force and power felt everywhere in uniting believers together in this great Church of Jesus Christ. Because we are of necessity only sections of the Church of Christ, and working sections, it cannot be otherwise in this dispensation, and we do need help such as the World's Evangelical Alliance gives us, for drawing us together in fellowship and in brotherly love. Because it is such a thing as that, it is a pleasure and happiness to be allowed to take some part in its work. At this late hour of the afternoon I am going to ask you to allow me to say nothing more than that, but just once more to bring ourselves to this point: that where we take our stand as an Alliance is on that Rock which is Christ Himself. Whatever other people may be setting forth as a cure for the world, there is only one thing that will meet its need, and that is the Gospel of Jesus Christ. On my second Sunday in Cambridge as an undergraduate I attended Holy Trinity Church, and I remember the Rev. Frank Webster leaning over the pulpit that day, and how, pointing to an imaginary spot, he made use of a well-known term of advertisement on the hoardings, and said, "Jesus Christ touches the spot." What the world needs is the Gospel of Jesus Christ, the preaching of that Gospel. And we can be held together in brotherly love by such an organisation as the World's Evangelical Alliance. It is a mighty power for God, and a real help to those who would bring the world to the feet of Jesus Christ.

After a concluding hymn the Rev. the Hon. W. Talbot Rice closed the meeting with Prayer and the Benediction. A Conversazione followed, nearly the whole assembly remaining for the occasion.

ANNUAL REPORT

From April 1st, 1924, to March 31st, 1925,

of the

"WORLD'S EVANGELICAL ALLIANCE"

(British Organisation)

Presented and adopted at the Ordinary General Meeting of Members held at 19, Russell Square, W.C.1, on Monday, May 4th, 1925.

WHATEVER makes for true Christian Unity must be of special interest to the World's Evangelical Alliance. We recognise with gladness the desire on the part of so many members of the Christian Church for the outward expression of the invisible unity that prevails in the hearts of all true followers of Our Lord. As far as the Evangelical Churches are concerned there is ground for believing that their common attitude and their oneness of spirit may before many years have passed be manifested in a greater measure of co-operation between the bodies now separated into different organisations. The Alliance does not wish to see the various good points in these Churches lost by a merging into one colourless body, but it is convinced that it is possible to unite without the loss of identity, and strives to point the way. The progress of the movement among the three branches of the Methodist Family proves that differences in degree do not involve differences in kind, and before many years have passed there is hope of one great Methodist Church in this country. In Canada, Wesleyans, Presbyterians, and Congregationalists have secured the necessary legislation for their union, and although some of the Eastern Churches stand outside the Union, the spirit that inspires the great bulk of the congregations is in favour of a Unity that will promote efficiency of work and draw the members closer together.

REUNION AT HOME

In England the Union movement has received a set-back. The Lambeth Appeal has not spent its force. Its appeal to Church Unity rather than to Christian Unity has seriously weakened its force. Recent developments in the Church of England have proved to Nonconformity that there is a strong and vigorous party in the National Church more eager for the adoption of Roman Catholic customs and teaching than for the maintenance of the Reformed Faith. The Malines Conversations, which ought never to have taken place under official and secret arrangement, the proceedings in the House of Clergy of the National Assembly which threaten the Reformation Settlement, and the outspoken words of the leaders of Anglo-Catholicism in defiance of solemn vows, all show that vital New Testament Truth is in danger of being surrendered by them and their adherents.

There can only be true unity when Love and Truth prevail, and it is impossible for Evangelical Christians to unite with those whose entire conception of Christianity is based on a priestly caste and priestly mediation. It must be said that many of the Anglo-Catholics frankly express their desire to be united with Rome and look upon anything like union with Nonconformity as a disaster, by reason of their conception of the Church. Owing to the self-assertiveness of Anglo-Catholicism and the unwillingness of others to adopt what the Evangelical Alliance believes to be the New Testament view of the Christian Ministry, there has been a notable cooling of the hopes that were based on the Lambeth Appeal. This is to be regretted, but from the beginning many were convinced that when once the question of ministerial status came under frank discussion the project of union would fail to become practicable. Once again there must be the basis of Truth and Love for the upbuilding of any united Church.

ROME AND THE EASTERN CHURCHES

With the failure of any hope of union with Rome except at the price of absorption, and the fading of the aspirations for union between the National Church and the Non-Episcopal Churches, some are casting wistful eyes to the East with the desire to unite the persecuted forces of Greek Christendom with the Reformed forces in this land. The more that is known of the doctrinal and ecclesiastical standpoints of the Eastern Churches the less possible any true union on a Scriptural basis becomes. We dare not allow our sympathy for the persecuted to outweigh our duty to Truth. We wish to help our Eastern friends in every possible way, but that does not imply that we can accept the teaching of the Orthodox Churches as in accord with that of Holy Scripture. It must be remembered that the Schism occurred in the eleventh century and the Eastern Churches hold the teaching of the early Middle Ages which are generally considered the dark period of the Church. Although some aspects of Roman teaching are not held, yet the sacerdotalism of the Ministry is affirmed, the worship of Eikons is universal and the doctrine of the Mass is accepted. Here again we must be on our guard lest we surrender Truth, which is not ours to surrender, in favour of a Union that may seem attractive, but will of necessity only end in grave disappointment.

THE PATHWAY TO UNITY

The World's Evangelical Alliance, which unites for Prayer, co-operation and service those who hold Evangelical beliefs as the teaching of Holy Scripture, pursues the Divine path to the goal of union—"that they all may be one." We are drawn closer together as individuals as we follow and reflect the Saviour, the Lord Jesus Christ, and by our nearness to one another we bring our respective Churches into closer fellowship. "In the fulness of time" outward union may follow. Love for Truth involves opposition to error, and the Alliance is convinced that there can be no real Christian Union when those who profess to be united hold fundamentally different views on the vital doctrines of the Faith. The path the Alliance follows may appear unadventurous in contrast with the bolder plans of others, but jealousy for Revealed Truth and the determination at all costs to hold by Truth compels it to refuse to be attracted into the support of Union movements which are either Modernist or Rationalistic, and can only end in future divisions.

THE REFORMATION BULWARK—THE "CALL TO ACTION"

This position, to which the Evangelical Alliance has faithfully adhered for nearly eighty years, led the Council to convene a great United Demonstration at the Royal Albert Hall, which took place on March 31st, the Rt. Hon. Sir William Joynson-Hicks, Bart., M.P., presiding. A verbatim report of the proceedings has been published in EVANGELICAL CHRISTENDOM, and it must be sufficient in this Annual Report of a year crowded with many activities at home and abroad, to mention that the vast auditorium was filled from floor to ceiling with a serious audience drawn from all parts of the British Isles. Continental branches of the Alliance manifested their sympathy with the Demonstration by stirring messages, and the speakers, who included distinguished representatives both of the Church of England and the Free Churches, located dangers which, by threatening to undo the work of the Reformation, have produced a serious crisis and constitute a call to action. The Resolutions, unanimously adopted, have been forwarded to the Archbishops and Bishops, and to the Members of both Houses of His Majesty's Parliament. It was further resolved to ask the Prime Minister to receive a deputation from the meeting to present the Resolutions in person. In every sense it was a memorable and historic occasion, and already it is evident that the object of the Demonstration, to awaken the laity and others of all communions to dangers which threaten our national religious life, is being surely and steadily achieved.

BRITISH EMPIRE EXHIBITION UNITED EVANGELISTIC CAMPAIGN

The British Empire Exhibition afforded opportunity for the Alliance to take the lead in the initiation of a United Evangelistic Campaign during the period of the Wembley Exhibition, and the Council report with thankfulness the evident blessing of God upon the whole undertaking. When the Exhibition was first announced many felt

there should be some united and tangible expression of Christian Unity in the programme of exhibits, but initial enquiries seemed to present difficulties and obstacles which, for some time, appeared to be insurmountable. As the result, however, of united conference and comprehensive action the difficulties were overcome, and the way opened for the erection of a Campaign Bungalow on a site close to the Government Building, for a united witness that the source of all that is good and best in the British Empire is the Bible and the Gospel of Christ. A special united Committee was formed under the auspices of the Alliance, including official representatives of the Church of England, the Free Churches, and numerous interdenominational bodies interested in Evangelism. The Bungalow was dedicated and opened on Tuesday, April 29th, and from that day until the close of the Exhibition it was a centre of united witness and work among the multitudes from all parts of the Empire and the world who daily thronged its grounds and pavilions. The slogan of the Campaign was "The Gospel of Christ is the power of God unto Salvation to every one that believeth," and a moderate estimate of those who visited and made use of the Bungalow can be placed at four hundred persons each day; the visitors' book testifying to the extraordinary international appreciation of this quiet centre of united Christian service available for rest, fellowship and prayer. Each week-day without intermission a united Prayer Meeting was maintained, followed by Evangelistic gatherings presenting the Gospel of Christ through many and varied organizations, but ever as the greatest need of all alike. Christian literature was largely distributed, and a volume might be written on the known results of conversations in personal dealing, and testimonies in word or writing from those who attended the daily meetings in the Bungalow. In addition to service at the Bungalow, work was maintained among the Exhibition staffs, including the native sections, and it is possible to report numerous cases of blessing among those who, like the Ethiopian eunuch, had journeyed from unevangelised regions to find in Jesus the Saviour for themselves and those to whom they have returned to relate their experiences. A still wider sitting for the Campaign was found by the arrangement in the largest of the Exhibition Conference Halls, seating 1,800 persons, of a series of Demonstrations in which it was possible to have the services of notable evangelists, including Rev. John McNeill, who, by arrangement with the United Committee, travelled specially from the United States of America, and Gipsy Smith. Other demonstrations included a "Bible Day," directed to the supreme power of God's Word circulated and read as being "The secret of England's greatness," and united meetings organised under the United Committee by the Church Army, the Salvation Army and the London Diocesan Evangelistic Committee. The Council warmly thank all those who contributed special gifts to the Campaign enabling it to be opened and closed without debt or deficit. "To God be the Glory; great things He hath done." A new Campaign has been planned for the 1925 Exhibition, to open on May 9th, and a more central and arresting site for the Campaign Bungalow has been allotted to the World's Evangelical Alliance, under whose immediate auspices the enterprise will be fulfilled.

SUNDAY PROTECTION

The Alliance has vigorously prosecuted its Sunday Protection Campaign, called forth by the increasing activities of those who wish to introduce the Continental Sunday into Britain, with cinemas and other places of public entertainment opened, and games permitted in the public parks and open spaces. A weakening of the regard for the first day of the week as "the Lord's Day" is evident, and those who maintain its sacred origin and obligations are called to suffer opprobrium in the public Press. Nevertheless, the Alliance has been able to further effective witness on united lines, and the Council thankfully report success in the presence of what to some might appear to be failure. The triennial elections to the London County Council and Borough and District Councils during March was made the object of an intensive campaign to awaken voters everywhere to their responsibility to vote, and to vote only for those candidates approving the withdrawal of permission for Sunday games in the Parks where already granted, and further pledged to resist all similar encroachment of Sunday trading and labour unnecessary and unwarranted by public

demand. The provinces have shown increasing resistance to the agitation of minorities for facilities for such innovations as Sunday Games, and it should be remembered that the action of the London County Council in granting permission for them was taken apart from reference to the electorate, after refusal by the Parks Committee to receive a deputation on the question, and in face of opposition, not only from religious bodies, but from numerous secular organisations which are well known to favour Sunday Protection on grounds of Sunday labour, which must inevitably follow the secularisation of the National Day of Rest. The campaign will be diligently furthered. We have to make it clear to the new London County Council, and other Councils, that the public will be the better for the withdrawal of the present permission to the minority, and that the national welfare is intimately bound up with reverence for God's appointments and laws.

UNIVERSAL WEEK OF PRAYER

For eighty years without a break the World's Evangelical Alliance has been privileged to call Believers of all nations and races to observe the first complete week in January as a united "Week of Prayer." The Council thank God for the privilege of being able to organise and carry through this work on a scale of which the founders of the Alliance never dreamed, and impossible three-quarters of a century ago. From Spain and Portugal in the West to China and Japan in the far East the servants of God in the old world join in a holy concert of intercession that He will bless His work and crown the oncoming year with His goodness. From Canada and the United States of America to the South American Republics, and throughout Australia and New Zealand and the Islands of the Pacific Ocean, the universal invitation and topics for daily prayer are adopted, being translated and circulated in many languages and dialects. The expenses of organising, and grants to aid the Churches and Missionary bodies in foreign lands are borne by the Alliance, with which the Bible and Missionary Societies cordially co-operate. Except for the circulation of the Bible there is nothing in its international and interdenominational aspects like the Universal Week of Prayer. From China the Council learn that 8,000 Native Churches, in addition to other organisations, received copies of the universal programme in Chinese. From Japan comes news of increasing interest in the Week of Prayer, no less than 30,000 copies of the topics in Japanese being called for. Similar reports have been received from India, Africa and every country of the continent of Europe. In the United States of America the programme is adopted by the Federal Council of the Churches of Christ, and circulated to all its adherents, and through numerous organisations outside. Each year affords news of some new country or sphere of adoption and interest. Thus the whole world is being girdled with praise and prayer, and the Alliance is privileged to see its foundation object of Christian Unity greatly furthered thereby. Nothing but the Holy Spirit of God working through prayer from humble hearts can bring about Christian Unity; in the presence of prayer to God hearts are one, fellowship is cemented, and God is glorified. Reports from foreign centres observing the Week of Prayer have been of unusual interest, coming to London from all parts of the world.

RELIGIOUS LIBERTY

The past year has called for the activities of the Alliance in the interests of Religious Liberty, which from the first it has sought to maintain and to further in every land. The Council receive from time to time appeals which cannot be made public on diplomatic grounds, but which are given the most careful consideration, often with successful results. This refers as much to individuals as to organisations, and no appeal from any source remains unanswered, whatever the representations may be. Impartial investigation follows all appeals for the help of the Alliance in this connection, and if necessary the funds of the Alliance are at disposal for legal and other expenses. Sometimes the most efficient aid can be given in consultation and co-operation with foreign branches; at other times it is desirable for the British Organisation to take the initiative.

CONTINENTAL PROTESTANTISM

On the Continent of Europe, with which the Alliance keeps in the closest touch, a situation is developing in spiritual circles

which gives rise for concern. The war left the Evangelical Churches, and Evangelical work generally, seriously weakened. The Council regret to learn that in some countries Protestant institutions have had to be closed, while, on the other hand, Roman Catholic institutions have increased in number, and appear to be well organised. Nevertheless, an increase of activity is evident among Evangelicals in Protestant witness and work. Numerous enterprises are going forward, particularly in the Near East, which, if not allied to ecclesiastical organisations, are doing good service, especially in countries where, as in Poland, Czechoslovakia, Transylvania and the Baltic States there are vast districts without any church or pastor at all, and millions of persons, young and old, who under new liberties are wistful to read the Bible for themselves, and eager to listen to the message of the Gospel of Christ. The Council have felt it a duty and privilege to give all possible help to such enterprise, realising that the foremost purpose of the Christian Church is to preach the Gospel, to make disciples of all nations, and to teach them to observe all things Our Lord commanded. A grant has been made for work in Poland; grants also for the distribution of literature, and the support of approved Evangelists have been made to the Transylvanian Alliance of Gospel Workers, which is the Transylvanian Branch of the World's Evangelical Alliance. The Council have also renewed and increased their grant for the training of Czech students in the Glasgow Bible Training Institute under the able superintendence of Dr. D. M. McIntyre. Other grants also have been made as funds permitted.

Interest has been taken by the Alliance in the situation in Roumania, where, instead of religious liberty, a condition prevails entailing upon the Evangelical Churches disabilities which ought not to exist. If the funds of the Alliance permit still more practical aid will be rendered to Continental Protestantism. It is recognised that England has a duty to the Continent in spiritual matters, which does not centre so much in Ecclesiastical Unity, but in the primary work of the Church, the propagation of the Gospel of Christ, which has gained many victories in countries where Roman Catholicism has sought to maintain a persecuting supremacy, and to crush Protestant work with the aid of Governments and temporal authority. The World's Evangelical Alliance, now as in the past, wishes to be regarded as a central bureau for the distribution over Europe of help from British Christians where such help is most needed, and the Council hope the present situation briefly indicated will evoke increasing support for funds of the Alliance specially designated for Evangelical interests in the various countries of Europe.

ESTHONIA—REV. ADAM PODIN'S WORK

The Council have felt it a privilege to continue their support to the Rev. Adam Podin, who for so many years has been agent of the Alliance in Russia and Esthonia. The British and Foreign Bible Society gladly cooperate with the Alliance by supplying the Esthonian Scriptures necessary for Mr. Podin's work of Prison visitation on special terms. Letters from Mr. Podin, which appear from time to time in EVANGELICAL CHRISTENDOM, testify to the blessing and power of God resting upon his labours, in which he is greatly assisted by Mrs. Podin, whose personal share in the work of God in Esthonia has been evident by service to the cause of Sunday Schools, to which she has added a motherly care of war orphans in an institution situated on the Island of Dago. It was a pleasure to welcome Mr. and Mrs. Podin to England during July. The brief visit and rest afforded them an opportunity to speak concerning their work in parts of England, Scotland and Ireland, their engagements including a reunion of friends specially invited to meet them at the Alliance House. The Council commend this work to Christian friends everywhere, and ask for Mr. and Mrs. Podin sustained prayer that all their self-sacrificing labours for Christ may continue to be abundantly blessed.

THE MALTA MISSION

The agents of the Alliance in Malta have continued their work under special difficulties arising from unsatisfactory conditions of religious liberty in the Island. How long it will be before Civil Marriage, and other civil rights, are established in Malta, in spite of Roman Catholic pretensions cannot be stated. British people have the right to and do demand that religious liberty should be a reality in Malta, and not merely a statement

on paper. It seems useless to expect that toleration is likely to find a place in the thoughts of those responsible for the Roman Catholic Church on the Island. The Council are aware that during the year a petition has been forwarded from Malta to the King praying for the alteration of Clause 56 of the new Constitution, which provides for full religious liberty in Malta for all inhabiting the Colony. The Council are giving serious attention to this new move of intolerant Romanism, which exercises wherever possible the will to destroy Protestant interests, only restrained by the impossibility of extermination. The present Constitution for Malta brings the Island and its inhabitants, Maltese as well as British, into line with all self-governing parts of the British Empire, and the Council are taking steps to urge upon His Majesty's Government the facts of the situation.

THE DANGERS OF BOLSHEVISM

The Council feel that a place should be found in their Report for mention of the serious attempts being made to commend Bolshevism as a form of National Government. With the pure political aspects of the question the Alliance is not concerned, but it has to be remembered that the objective of Bolshevism is the complete elimination of Christianity from the world, and the substitution of Atheism. There is not even a half-way interpretation, and Christians cannot give their approval to the present Government of Russia without sacrificing their Christianity. Much has been written on the subject in the public press, and efforts have been made through staged deputations to Soviet Russia to repudiate these allegations. Any toleration which may exist for any form of religion in Russia must be regarded as an expedient of the present Government, which has butchered some eight thousand ecclesiastics of the Russian Orthodox Church, that held the allegiance of almost the whole people. In place of religious freedom established by the preceding Government it has created a tyranny that crushes spiritual liberty and substitutes atheism as the only belief for those who wish to stand well with their despotic rulers. The situation would be less important if Bolshevism were not an international movement, and no opportunity should be lost to state the facts and awaken Christians everywhere to the menace which Bolshevism creates. It is a foe to all spiritual religion, and is not without its agents in Great Britain. The antidote, the Council feel, is not political propaganda so much as a new and wide-spread spiritual awakening to the realities of the unseen through a work of God the Holy Spirit as in times past, and it is for its advent the Church of God should unitedly and earnestly pray.

MISSIONARY INTEREST

Beyond reference made in the Council's Report to the foreign interests of the Alliance mention should be made of its important Missionary interests, which find expression in many connections. Notable among these is the series of monthly Missionary Reunions maintained at the Alliance House in London. The past year has witnessed increasing interest in these gatherings, and numerous testimonies have been forthcoming concerning their usefulness in various ways to the Missionary Societies represented from time to time. It is with thankfulness the Council have received testimonies from those representing widely separated countries and organizations of new inspiration and outlook gathered at these Reunions. It has ever been the desire of the Alliance to be of any possible service to the Missionary bodies throughout the world.

NEW HONORARY SECRETARIES

During the year the Council received from the Rev. R. C. Gillie, M.A., D.C.L., an intimation of his desire to be relieved from the duties of Hon. Secretary. Dr. Gillie for seven years has rendered unique services to the Alliance in this capacity, and in accepting his resignation the Council by Minute have placed on record their sense of the great indebtedness of the Alliance to him for his devoted and untiring services for so long a period, as well as their realisation of the rare qualities of good judgment, statesmanship and vision which he so cordially placed at the service of the Alliance. They are thankful to be able to report that the long-standing vacancy in the Clerical Hon. Secretaryship of the Alliance, through the death of Prebendary Webb-Peploe, has been filled by the acceptance of office by the Rev. the Hon. W.

Talbot Rice, M.A., Vicar of St. Paul's, Onslow Square, S.W., also that the Rev. J. Chalmers Lyon, of Trinity Presbyterian Church, Hampstead, has accepted an invitation to join the Council in a similar capacity. Owing to the continued absence abroad of Sir Andrew Wingate, the Chairmanship of the Council has devolved upon Mr. Reginald C. Hart-Dyke, its Hon. Treasurer, who has fulfilled the arduous duties involved with unfailing devotion to the welfare of the Alliance. Canon C. L. Thornton-Duesbery, a valued member of the Council, has been appointed Bishop of Sodor and Man, and the Rev. H. Elvet Lewis President-elect of the National Council of the Evangelical Free Churches for 1926-7. The Council has been strengthened through the acceptance of office by the Rev. H. W. Hinde, Vicar of Islington.

PUBLICATIONS

During the past year the publications of the Alliance have included "The Reformation: Its Cardinal Principles," by the late Dr. Henry Wace, Dean of Canterbury; "The Reformation: Its Message for To-day," by the Rev. J. D. Jones, D.D.; also "Reunion with the Church of Rome?" by the Rev. T. J. Pulvertaft, M.A., and "Another Fight for Sunday," by the General Secretary. These publications are finding wide-spread circulation. Mention must also be made of the great appreciation, often expressed in letters, of EVANGELICAL CHRISTENDOM, the magazine of the Alliance, which circulates in all parts of the world. The issue for March-April includes a verbatim report of the speeches delivered at the Royal Albert Hall Demonstration on March 31st.

FINANCE

The Council warmly thank all those who have responded to appeals for special funds, through which the sum of £2,500 was raised during the year for the British Empire Exhibition United Evangelistic Campaign. Special gifts have also been received for the important Sunday Protection Campaign, and other interests. After allowing for moneys specially raised and earmarked either for the new Wembley Campaign or other interests, the general funds close without a deficit, albeit with a very small balance in hand. The Thanksgiving Fund, which is an emergency fund, remains as at the corresponding date last year, but it now represents only a small balance of £250. The appeal of the Alliance for new members and subscribers is real and urgent, and the Council earnestly commend its far-flung and substantial work to all who follow after Christian Unity on a Scriptural basis, and desire to further Our Lord's great command to "preach the Gospel to every creature." The responsibilities of the Alliance at home and abroad are now of so important a character, and in consequence the need for adequate reserves so urgent, that the Council hope that many of the Members and friends will make provision by bequest for its present and future work.

IN REMEMBRANCE

During the past year numerous officials and other friends of the Alliance have been summoned into the presence of the Saviour they loved and served. Among those whom we miss but hold in fragrant remembrance are Mr. T. F. A. Agnew (Heswall, Cheshire), Rear-Admiral the Hon. R. Bingham (Hove), Mr. Walter Fremlin (Maidstone), Sir William Godsell (Carshalton), Mrs. Harper (West Norwood), Mr. W. Jones (Orpington), Mr. Charles McClure (Bromley), for many years a valued Member, also a faithful servant of the R.T.S., Mr. Arthur Snow, for many years the valued Treasurer of the Richmond Branch, the Rt. Rev. Bishop C. H. Stileman (Wimbledon), Sir Harry Veitch (Slough), Mrs. A. E. Van Braun, and Rev. C. A. Walker (Falmouth). "These all obtained a good report through faith," and their works do follow them. The work of the Evangelical Alliance which they loved and in some cases supported through a long period of years continues, calling for a succession of similar witnesses to the ranks of its membership. The Council hope and pray that new friends and supporters will be raised up by God to further the work and witness of the Alliance at home and abroad. The whole period of the past twelve months is a record of intensive and practical work calling for praise to God. "The Lord has done great things for us, whereof we are glad."

(The Annual Report, with the Auditors' cash statements in full for the financial year ending March 31st, is being published separately, and a copy will be sent post free on application to any Member or Subscriber.)

Reunion Notes.

Over Organisation

We live in an age that seems to place all its reliance upon machinery. There are few Churches that have not organisations for every section of its members affiliated with outside bodies or with denominational centres. New ways in Church Finance are based upon organisations that bring pressure to bear on the governing bodies of the Churches, and to make giving a routine without that generous spontaneity which means a great deal more to the giver and to the gift. We have now had this excessive organisation long enough with us to see its results. Are the Churches better attended? Are the statistics published any real clue to the spiritual life of the Churches? Is there not something in the air which is the very reverse of the "wind that bloweth where it listeth," that free breath of the Divine Spirit —which is the beginning and end of all real spiritual advance? There is grave danger lest personality be allowed to slip into the third or fourth place, and business take the position that should be occupied by prayer and the meeting together of men and women on fire with love to God and His Christ. Organisation is a necessary means to the attainment of any co-operative end, but over-organisation tends to the end being lost sight of, and all attention being directed on the means. What we have seen in the State is taking place in the Church—the setting up of endless Boards and committees with bodies of officials, more or less inefficient, whose work consists largely in the justification of their own existence. If we are to get right with God, we must depend upon God to use us freely for His glory. We are of opinion that the endless multiplication of means to reach ends, the preference of machinery to inspiration is largely responsible for our Church deadness. There is room for organisation, but it must ever be subjected to the great end of winning souls for Christ, and building them up in their most Holy Faith. It is because this is too often forgotten that we hope during the summer ministers and workers will prayerfully think out the problem of seeing how best the working of the Holy Spirit can be given opportunity in our Church life.

Christian Leaders in the State

There has been a striking change in the constitution of our Cabinets and Ministries. Christian men who are not afraid or ashamed to speak their minds on the greatest of all subjects are now in high State offices. At one of the May Meetings a Cabinet Minister who had spoken was compelled by duty to leave the hall early. Spontaneously the whole crowded audience rose to bid him farewell. It was the tribute to the man and his message paid by those who recognised that in the Home Secretary they had one who served God and loved His Word. The Prime Minister has in a series of addresses breathed a new spirit into our political life. Mr. Baldwin has won his way to the highest post not by reason of self-assertion or by claiming to be possessed of a "first class brain." He is as modest as he is efficient, and few forget that he told the journalists on his first appointment to the Premiership that he needed "not their congratulations but their prayers." He has proved himself a man to be trusted, and it has lately been disclosed that he was the writer to the Chancellor of the Exchequer of the anonymous letter that placed one-fifth of his fortune at the disposal of the State. He never thought at that time that he would be Prime Minister, or that his name would be made public. He is essentially human in his outlook. He values man as man, and knows that in the Gospel alone is there any real permanent hope of the redemption of humanity, and the solution of those great problems that baffle statesmanship and make our leaders unable to see their way ahead. Not only on platforms, but in practice does he strive to bring a new spirit into the social and industrial life of the day, and we are convinced that only on the lines of better class understanding and by working each for all and all for the good of the State, in accord with the principles of the Gospel, shall we be able to bring about that internal peace and goodwill which are essential for the progress of the Nation. It is not too much to say that the appearance on Christian platforms of Cabinet Ministers who support from their hearts great Christian principles, has a much wider influence than they believe. Whether

the speaker be a Labour or a Conservative Prime Minister matters little—what really counts is the fact that a man entrusted with the guidance of the country's destinies acknowledges the claims of Christ to be the greatest of all claims, and that he worships God in Christ as the God who has redeemed him, and trusts in His Holy Spirit to guide Him.

The Albert Hall Speeches The addresses delivered at the Albert Hall have roused the keenest interest in all parts of the country. They have proved that British Protestantism demands that the Church of England should not be again the field where Roman doctrines are taught, but should be what it has historically been since the days of Queen Elizabeth, the greatest bulwark against the Church of Rome. The attacks made on the Rev. T. Nightingale for his outspoken declaration of the attitude of the Free Churches are characteristic of the source from which they come. The Anglo-Catholics claim to interpret the Formularies of the Church of England in the sense of Newman's celebrated Tract xc., which avowedly reverses the historic interpretation of them. The latest historian of the Oxford Movement, the learned Swedish Lutheran, Dr. Brilioth, writes: "In spite of certain reservations, it cannot be denied that Newman attempts to make the Articles compatible with the Decrees of Trent. He is so conceived by one of his acutest supporters. After all, Newman shows that both documents agree in denying certain things, and from that draws, or makes the reader draw, the conclusion that they are mutually compatible. But his arbitrarily chosen quotations omit the positive content of both, when the contrast would have been striking." And this is precisely the attitude of the Anglo-Catholics to-day. They give lip loyalty to the Church of England—they give their real loyalty to the so-called Catholic Church of the West which, to them, is the Church of Rome. Their services are indistinguishable from those of Rome, their Eucharistic doctrine is identical, and their penitential system is the same. Omitting Papal infallibility and supremacy, it is impossible to find any distinctive doctrine of the Church of Rome that is not openly taught in the Church of England to-day. Mr. Nightingale was entirely right when he referred to the moral obliquity which can reconcile the holding of such teaching with the oaths sworn by the men on their ordination and their undertaking spheres of work in the National Church. No wonder he saw that the whole weight of the Free Churches will be thrown with the Evangelicals of the Church of England in their fight against the Romanising of the Church. The Free Churches have fought for spiritual truth and freedom against the claims and errors of Roman Catholicism. Whether untruth appears in the Anglican Church or the Roman Church, it must be met and fought. The Reformation is for the Free Churches the very foundation of their existence as Churches in the World over which Rome claims supreme ecclesiastical supremacy. They are bound to contend for Gospel truth and Christian freedom, and Mr. Nightingale was in the long line of his forefathers when he made it clear that what is taking place in the Church of England is no mere domestic matter, but a real threat to the freedom acquired for us through the men who died rather than surrender conscientious and Scriptural convictions at the command of Rome. The whole Evangelical Church and Christian life of England stands solid behind Mr. Nightingale, and probably that is the reason why those who understand the course of Christian opinion are so angry.

The Bibles of Controversy We are sadly compelled in these days to fight earnestly for the Faith. Controversy is distasteful to us, and we strive to conduct it on a Christian platform divorced from personalities and free from rancour. We are distressed by the way in which some writers are lowering the whole tone of Christian comity by indulging in personal attacks which are, in some cases, avowedly untrue to fact, and in others, marked by a bitterness and desire to injure that ought to be avoided. The most elementary rules of courtesy are overstepped, any stick is good enough to beat those who have the presumption to differ from the writers, and ridicule of an offensive type takes the place of reasoned defence. In the long run such weapons turn against the men and the causes that adopt them. Truth does not require such assistance in its defence and propagation. Unfortunately they are easily kept sharp, and their employment gives pleasure to a certain section of

sectarians who rejoice over anything that may appear to give temporary pain and a feeling of scoring over opponents. We are now entering upon a very trying time in English Christian life. The clash of conviction is very acute, and feelings are being roused as they have seldom been roused. We are bound in loyalty to Our Lord and Divine revelation to maintain the Truth in Jesus. But we can always do this in the spirit that He has taught us—avoiding personalities and allowing the truth to do its own work. It is extraordinary, but true, that men are doctrinally colour blind when they convince themselves that they alone are right. But the appeal is not to the minds of men who have shown themselves unable to appreciate its force. It is the Christian community in England that will be called upon to judge whether it is right or not, that in the National Church men should hold positions of responsibility and emolument, who have abandoned the teaching of the Church and appeal in support of their contention to an authority that Church does not acknowledge—but rejects.

The Root Error of Anglo-Catholicism

The Church of Christ is His Body. It looks for its life to its Living Head unto Whom it grows. It is founded on Him. Now all we know about Him is contained in the pages of the Bible, which testified of Him and gives an account of His life and teaching. There is no other source of knowledge of His life and doctrine. It is perfectly true that Christians from the very beginning have had His witness in their experience, and learn day by day of His love and goodness to them. But the one final and complete authority of His message is the Word of God. The Church of England holds that Word as the chief authority. It professes to test and prove all doctrines by the Bible. The Bible declares the will of God for man's salvation, and what cannot be found in that volume and cannot be proved thereby is not necessary for salvation. The course of Church History shows how men have departed from the Faith of the Gospel and have accepted as true what is notoriously opposed to the plain words of Scripture. The verdict was given against Rome at the time of the Reformation, in consequence of the Appeal to Scripture. The Scriptures have not changed. Rome has not changed—she has added to her distinctive dogmas, and Anglo-Catholics teach and proclaim to be necessary truths what the Bible and History tell us are late inventions of men, and have no warranty of Holy Scripture. Protestants desire to be Catholic in their beliefs, and they are assured that nothing can be truly Catholic which is not firmly rooted in Holy Scripture. The Reformers knew what Rome taught in their day. Rome has not altered her doctrinal position. The Reformers separated from Rome because they could not follow her teaching. The Anglo-Catholics discern the teaching of the Church of England and set up some nebulous authority to take its place. When this vague authority is traced to anything like form, it is found to be that of the pre-Reformation Church continued to-day in the Roman Church and, in some respects, in the Greek Church. Scripture is abandoned, and serious error takes its place as the determining fount of teaching.

The Turning from Scripture

Those who are accustomed to listen to ecclesiastical discussions in Church of England quarters cannot fail to be struck by the way in which teaching is supported. No one thinks it worth while to appeal to Scripture. Precedents late and early are quoted, the opinions of the Schoolmen and the Doctors of the Roman Church, the disputed decisions of Councils and the utterances of theologians are produced; but no one thinks it necessary to ask "What saith the Scripture?" It is hardly too much to say that we are in the presence of a striking contrast to the Reformation Age. English Churchmen before the Reformation, true to their allegiance to Rome, argued in this fashion—after the Reformation, until quite recently, the books of English Divines sought proof for their contentions in the Word of God. The Bible has not been discredited in spite of all that has been said of the destructive work of the Critics. It still remains authoritative and conclusive on the teaching of Christianity. Without it we know nothing of the Christian message—with it we are able to come face to face with the Master Himself. We are not concerned with ecclesiastical claims but with Gospel truth. It is a fact that the first Gospel has been quoted again and again to build up Church opinions that are not really dedu-

Bible from it, and the attempts to use the Petrine text on the Rock on which Christ's Church has been built have failed. But can any one who has an unbiassed understanding discover in the Gospels, the Acts, and the Epistles anything that will serve as a basis for such doctrines as those of the Mass, Transubstantiation, Purgatory, and the Roman system of Penance, or the infallibility of the Pope and his claims? We are bound to reject all these because they are contrary to Scripture. In all our discussions with those who hold error we found our position on the teaching of the Word of God, and the lessons of Church history prove that in abandoning Scripture the Church has fallen into heresy. There can be no revival in the Church until men believe as Our Lord and His Apostles believed. The Reformation owed its blessings to its fidelity to Scripture and we must be equally faithful.

Exclusiveness The President of the Wesleyan Conference has called attention to the practice of Anglo-Catholic Clergymen in insisting that young people should not attend the services of the Church in which their parents worship and where they have been baptised. We can quote from many utterances of Anglo-Catholics' statements that to enter such places of worship is sin and there is no concealment of the attitude adopted which is precisely that followed by the Church of Rome in Ireland! Can it conceivably be thought right for any Minister of Religion to make a boy promise not to attend the Church where his father worships in which he himself has been baptised? We know that many Anglo-Catholic Priests endeavour to influence young people in this respect, on account of their convictions that the Non-episcopal Churches are not a part of the Church of Christ. They are without valid ministry and sacraments and their continuance in schism is a sin against the law of God. Where such doctrine can be found in the New Testament we do not know. It is wholly and entirely foreign to the whole spirit of Christianity, but is the logical outcome of the exclusive doctrine of the Church which lies at the base of all Anglo-Catholic propaganda. The Apostolic Succession of the Clergy was the principle that gave vitality to the first proclamation of the new idea of the Church by the Tractarians. Their successors have now come forward with a conception of the Sacraments that is Roman Catholic in its character and the growth of sacramentalism which we see round and about us is nothing more nor less than a reversion to pre-Reformation practice which was disowned by the men who drafted the formularies supposed to be used by the Clergy of the National Church.

Reunion The Lambeth Appeal so nobly conceived in many respects may be considered to have spent its force. It has done so on account of its attitude to non-Episcopal ordinations and its connotation to the "commission of Christ" which must be shared by all the ministers of the United Church. We believe that the spread of knowledge concerning the real character of Anglo-Catholicism has had much to do with this. Had the claims of the Ministers episcopally ordained been those of the New Testament Ministry then there would have been good hope of the continuance of the drawing together which was so apparent when every one strove to give to the Lambeth Appeal the most liberal possible meaning. The actions of the Anglo-Catholics and their sacerdotal claims made it plain that their conception of the ministry is so diametrically opposed to that of the New Testament that it is seen we are in the presence of an *impasse*. As Dr. Brilioth says, "Have not even the modest advances which the Episcopate has made or might have found it possible to make, as far as it was itself concerned, been rendered futile, or impossible, either by the learned appeal to precedents, or by the more violent reaction of progressive sacerdotalism that seems to find it impossible to recognise the reality of Christianity in other devotional forms than its own?" The Malines conversations have been resumed and we do not know what the result has been. These conversations although approved in quarters from which we expected stern criticism, have had their influence on the minds of the Evangelical leaders. They are an outward sign of the will to unite with a Church that proclaims that outside union with it there is no salvation. The acceptance of the Papal claims are pronounced to involve necessary doctrine by the Romans, and we do not believe that even those who meet the Cardinal and his friends in Conference are prepared to

accept them. Why then discuss what is known to be impossible?

"Synthesis." We are told that Christendom to-day is looking for a new synthesis that will bring all Christians into one. This means a doctrinal conception of the contents of Revelation that will unite divided Christendom. We are entirely in favour of a synthesis which comprehends all truth without compromising it. But we cannot understand the minds of those who mean by synthesis a union of truth with error—an alliance between that which is contrary to the mind of Christ and His Apostles and His teaching. We see clearly the trend of those who most loudly desire this synthesis. They have adopted in their teaching medieval practices and doctrines that have no warranty in Scripture, but are rather opposed to the Bible message. They wish to restore such practices and doctrines in the Church of England, and by the supposed synthesis they desire to find it possible for them to rest happily in the Church whose very character they play to alter. Long ago Bishop Ryle wrote, "If the Church of England once gives formal sanction to the revived Popish mass and the revived detestable Confessional, the people of this land will soon get rid of the Established Church of England." We are certain that he spoke truth, but we do not believe that even in his most pessimistic moments Dr. Ryle conceived it possible that the extreme practices associated with the adoration of the Sacrament would be found in the Church of England or that a demand for the restoration under another name of Corpus Christi Day would have been passed by the members of the Lower House of the National Church Assembly. Let there be no doubt on the matter. The synthesis which is proposed in the name of Catholicity is a synthesis of what is demonstrably un-Catholic with what is truly Scriptural. Such a synthesis is repugnant to the mind of Christ as set forth in the Bible, and as for English Evangelicalism it will have none of it, but will oppose it to the end. It is not a time for compromise in the name of synthesis, but for the proclamation of the Gospel message and our insistence on it in the Name of Him who gave Himself a ransom for many, and is the propitiation for our sins.

The Alternative to Christianity. Dr. Gillie in a remarkable address to the Moderator of the Presbyterian Church of England said, "The Alternative to the Christian religion in our modern life was Paganism, a modified, slightly debauched, partially philanthropic Paganism, but none the less Paganism, and Paganism had no standard of purity or politeness." We are convinced that it is Christ or chaos, and Dr. Gillie is perfectly right when he says that we are in danger of drifting into Paganism. The impact of Christianity on civilisation has been so great that for years Christian idealism and morality will assert their hold even in the presence of strong Pagan influences. Year by year this hold will decrease until it ceases if we do not make sure that the Christian religion preserves its right place in life. We greatly fear that some of the excursions of Christian organisations into modern social philanthrophy deprive themselves of their driving force by neglecting to hold fast to definite Christian principles. The spirit of the age rejoices in great dreams and rests content with the dream without sacrificing itself to carry it into practice. While men thus dream the enemy of Paganism advances. The only way in which we can fight Paganism is by the Cross, and it is the Cross which is now as it has always been the stumbling block in the way of acceptance of Christ as Leader and King. Until men recognise Him to their Saviour from sin they will play with Reform and not give themselves to the personal surrender to Him they in words call their King. We must get back to first principles in our Church life and remember that we have a Gospel that saves to proclaim. The note of uncertainty must be absent—the certitude of the blessedness of salvation must be proclaimed. When we have the Churches alive to the duty and responsibility of soul winning and service we shall see the strongest bulwark erected against Paganism, and at the same time the greatest driving force given to true social reform. It is only consecrated men and women who can rescue Society from its semi, if not altogether, Pagan ideals.

The Theology of Hymns. It is said that the average life of a Hymn Book is twenty-five years. In this time the tastes of congregations have so changed that a

new Book is necessary. Hymn Books reflect the prevailing Theological opinion with considerable fidelity in so far as their compilers are concerned. Much of the trouble in Anglicanism is due to the popularity of Hymns that express doctrine not half understood by those who use the book, but driven home by the continuous use of the words. The Presbyterian Churches propose to issue a new Hymn Book and we may be sure that the standard of literary merit will be high. We are, however, distressed to find that some of the most helpful and truthful hymns are being omitted. We specially regret the disappearance of the Hymn, "There is a fountain filled with blood." We know it is objected to as expressing "the theology of the shambles," but who has ever felt unmoved when the words are sung, "Redeeming love has been my theme, and shall be till I die"? After all the hymn is true to the teaching of Scripture, and that is the main test. As long as we realise that the blood of Our Lord cleanses us from all sin, so long must we remember the crucifixion and all it meant. It may seem strange to find the Roman Catholic Hymn, "Faith of our fathers living still, in spite of dungeon fire and sword," in a Presbyterian Hymnary; those who sing it will not know the origin, and in Scotland will have a very different picture before their eyes to that which Faber had in mind. How many of us remember that "Nearer, my God, to Thee," was written by a Unitarian although most of us recall the authorship of "Lead, Kindly Light," and "Praise to the Holiest in the height," which comes from an exposition of the doctrine of purgatory.

What is Catholicity? The leading Church of England journal tells us that the voice of the consent of the faithful has spoken clearly, "the Faith as defined in the Creeds and œcumenical definitions concerning the Incarnation, the observance of the Lord's Day and the greater festivals and fasts, the Eucharist as the central form of worship and the use of a liturgy." These are Catholic. We remark at once that there is an extraordinary variation in the importance of the matters mentioned. Surely there is no comparison between believing the Articles of the Creed and the observance of the greater fasts, between the Deity of Christ and the Eucharist as the central form of worship with the "use of a liturgy." If these things are to be considered equally important as tests of Catholicity, we confess that we do not see New Testament foundation for them. The Sacrament of the Lord's Supper is undoubtedly an essential part of the doctrine bequeathed to us, but it occupies a very small part of the New Testament, and as for the use of a liturgy, although valuable and helpful in the administration of the Sacrament, we find no rules laid down in the New Testament. The liturgies employed very often obscure the Sacramental character of the Service, and transform it into a sacrifice. Are such liturgies essentially Catholic that they must be adopted by all who profess and call themselves Christians? This may seem to many of our readers a comparatively unimportant matter, but when we remember that Reunion schemes are based on Catholicity, and what is Catholic must be adopted by all who unite, it will be seen that behind comparatively innocent words lies a history that requires to be made clear. The Lambeth Appeal laid down no such Tests, and it is remarkable that in the list we have quoted no mention is made of Holy Scripture. It is this tendency to place the Bible in the background that is so destructive of all hope of real unity. Unless the Word of God is given its proper place as the Revealed Will of God we see no hope for Christian Reunion.

The Attack on Sunday There is a persistent assault being made on Sunday observance, and the frontal attack is being developed on many sides. The growing secularism of the age is responsible for it, and we must add the inefficient repulse by the Churches must be given a place. We hold that the Lord's Day is more than a human institution, it is a Divine ordinance which must be observed by the Christian Community. We do not live in a Roman Catholic country whose religious leaders teach that attendance at early Mass on the pain of committing a mortal sin by absence, absolves the practising Catholics from all other obligations of remembering and keeping holy the day. The greatest blessing to our Nation has come from our quiet Sunday, that is now becoming a thing of the past to the detriment of all classes. We have seen again and again the argument advanced that Sunday Observance is a duty tried to be imposed on the masses, by those who do not

observe Sunday themselves, but through their special advantages are able to do what they wish, and restrain others from so doing. If there be any truth in this the sooner such practices are ended the better. Nothing hurts religion more than attempts to make others sacrifice in order that we ourselves may enjoy a benefit, or to impose on others regulations which we are unwilling to put in practice because they interfere with our own comfort. Sunday observance is much more than a desire on the part of Christians to impose their will on others. It is for them obedience to the Law of God, and they believe that its observance by the community as a whole will bring health and blessing. The traders are to-day seeing how Sunday trading is an evil, and wish to stop it. They do not want seven days a week work, and every extension of non-Sunday Observance means additional work on Sunday for some section or other of the community. Already we have announced the running of additional Sunday trains, and the roads leading to and from London are fast becoming as crowded on Sundays as on week days. The possession of a motor car is to many an absolution from the reverence of Sunday, and a sure prelude to irregular and even non-attendance in the House of God.

The New Baptist Secretary

In the development of modern religious life the men who occupy central Secretarial positions are very great forces. We recently heard a Bishop declare that the Secretary of a Missionary Organisation was a greater Bishop than any in the field, and it is true that the strategic importance of a Connexional Secretary has a very great influence on the life of his community. Mr. Aubrey has had a successful career in Cambridge—the centre of a vigorous Baptist life, owing to the migrations of village folk to the town. For Cambridgeshire is a Baptist stronghold, and the effects of this are seen in the local life of the University town. Bright, cheerful and attractive, the man who adapted himself to untutored rustics and undergraduates, now undertakes the charge of the Baptist Organisation, and it is for him to leave his mark upon it. He assumes office with the good will of his Church behind him, and he can rely upon the prayerful sympathy of those who know the difficulties and temptations of the age. The outstanding need of British Christianity to-day is the diversion of attention from the secondary affairs of Church life to those great primary questions on which the future of English religion depends. The wide experience of men and countries possessed by Mr. Aubrey is now at the service of his Church as a whole. He has his opportunity—his Church has its opportunity—and by frank co-operation they, together, can do much to extend the Kingdom of God in England.

Half a Million Endowment

Through the energy and vision of the Rev. Dr. J. D. Jones, the half-million pounds desired to the consolidation and extension of English Congregationalism have been over-subscribed. When the scheme was launched most onlookers considered it an ideal that could never be attained. The times are not good, and the claims upon Congregationalists show no sign of decreasing. Dr. Jones knew his objective; he was convinced that God needed the offering from His people for His own work, and in humble faith he put his hand to the plough. The effort has met with success, and many scandals of underpaid ministers will be ended. No one wishes to see the Christian Ministry a profession where comfort can be attained by efficiency and luxury won by being gifted above your fellows. But it is quite another matter to find men trained and equipped as ministers dependent on a pittance much below what even City dustmen earn. And they are supposed to maintain a position of respectability—to wear clothes that will wear out and become shabby, and to supply themselves with books. Now that the money is obtained, we are sure that it will be wisely used as a Trust from God. All wealth is God-entrusted, and this is specially the case with money subscribed by God's people for the carrying forward of His work. We are on the eve of a spiritual revival in English religious life. Everything points in this direction, and the better the organised Churches are prepared the more wide-spread will be its influence. God will use the Body of His Son, which is the Church, to do His work. We may see methods that are unfamiliar and means blessed that are strange to us, but the Church that is ready to obey the call to go forward will find much land waiting to be possessed.

World Mission Notes.

Mission Finance The Anniversaries held this year were remarkable for the records given of blessings that have attended the work of God's servants at home and abroad. There is a wonderful field in every part of the world. Opportunities abound and doors are open. When the Lord's messengers have passed through and proclaimed His truth there has been an unprecedented response. A new era has dawned in world missions, and it is precisely at this time that many of the Societies report very serious deficits. The Church Missionary Society spent £80,000 more than it received, and one after another, Committees had to tell of deficits that will in some cases lead to very serious retrenchment. The Bible Churchmen's Missionary Society has received more than it has spent, but its commitments will very soon increase to the full extent of the income it has been given for the extension of the Kingdom of God. In many instances the income received from living friends has reached high-water mark, but expenditure has been greater through the exercise of factors beyond the control of Committees. When we look around and see the commercial condition of England, the wonder is that so much has been given in comparison with previous years. We by no means imply that the maximum of gifts devoted to God has been attained, for great masses of Christian people have a tepid and languid interest in Missions. The givers have surpassed themselves and blessing will assuredly accompany their gifts. Let us all pray that the Churches may rise to their responsibilities and see that the Mission Field is maintained by the free-will offering of God's people.

Dr. Zwemer in London The outstanding Mission figure this year has been the scholar missionary Dr. Zwemer, who is probably the greatest living authority on the present condition of Islam. He is optimistic on the future of Missions to the Moslems, for the Bible has created a new atmosphere and moral sense among the Mahommedans. He paid a well-deserved tribute to the work of the Bible Society. "The Bible Society is a fort, not a dreadnought. Most of the changes that have come about in the world of Islam during recent years are due directly or indirectly to the Bible Society. It has been the pioneer of all missionary work among Mahommedans. Where missionaries have not penetrated, the Bible has been circulated. The Bible Society has been the pioneer of Missionary work wherever men can read the translated Word, and the citadels of Islam will yield before the influence of the Spirit that speaks through its pages. And yet the Bible Society had a deficit this year due the great demand for the Sacred Volume. Dr. Zwemer made many friends during his London visit, and has certainly greatly quickened interest in the most difficult of all Mission Fields—the world that looks to the Koran for religious teaching.

The Phelps-Stokes Report The Committee of Investigation into the conditions of African education has issued its report. Many references were made to its pronouncements during the May Meetings, and it is plain that we are entering upon a new era in African education. The Committee decided that all effective education in Africa must be a religious training, and the Governments have accepted the conclusions and are prepared to utilise the Missions as the agents of Education. The African has come to racial consciousness. He recognises his capacity and his place in the world. Education he must have, and the impact of so-called civilised white men is not always the best training in morals or character. The old beliefs of the Continent are breaking down in the presence of such modern knowledge as is possessed by the "educated" natives, and the crying need is for a religious basis that will act as the foundation of character and devotion to duty. Governors and administrators all admit this, and the outlook is conditioned by the fact that Missionaries are alone able to superintend and provide the education needed.

What is Being Done Already in some districts plans have been framed and are being put into practice. The effort is being made to have better trained natives placed at the head of schools for the natives, and to provide the best possible

moral and religious training as the ground of the development of intellectual power. These plans will involve much self denying work on the part of those who are being called upon to carry them through to a successful end, and it is only natural to hear that the Missionary Agents are everywhere prepared to co-operate with the Governments. We have now written deep into the consciousness of the Powers that exercise dominion in Africa that they are Trustees of civilisation. They have been given this task in the Providence of God, and the Missions consider that the Trust is one from God. There are brighter hopes than before that from end to end of Africa there will be schools that are not merely secular, but real centres of spiritual training. The Heads of the various Missions have seized the opportunity and are ready to do all in their power to foster it. Would that in every part of the Mission Field all education was on a definitely Christian basis!

Sacrifice and Missions Those who attended the Anniversaries listened again and again to tales of sacrificial service on the part of converts. Whether the Mission was denominational or interdenominational this factor of the work was brought home to hearers. The taking up of the Cross and following the Master is a necessity—or to be more accurate—a joyful privilege for the converts. When we hear of Chinese raising a memorial to a loved leader in the form of opening and financing themselves a new Mission to an unevangelised centre, we have a picture of the spirit that lies behind the converts. Prayer accompanies sacrifice, and the praying Missions are the Missions that are being owned and blessed by God. We seem to be approaching in a number of Fields the ideal of Native Churches doing their own Mission work. This does not mean that the need for European supervision has passed. God has trained us throughout the ages to supply for the present what local Churches lack.

The Opium Danger The chaos in China is mainly responsible for the set-back in the efforts to abolish the Opium Traffic. What China promised China has not performed, and there seems little promise of her doing so in the immediate future. Many consider that the progress made at the Opium Conferences held in Geneva is so slow as to be disheartening. But a great deal has been done to limit the production and circulation of prepared opium. The establishment of a Central Board by the League of Nations will keep before its members, and the Christian world, the exact facts. The adoption of a Protocol binds the Powers who signed it, including the British Empire, during five years at latest, to take such measures as will constitute effective control over the production, distribution and export of raw opium so as to prevent illicit traffic. While we wish that more had been done, we cannot but rejoice that the signatory States have promised to so reduce the consumption of prepared opium that the consumption may be completely suppressed within fifteen years. It is far better to have an agreed policy that can be made effective than regulations which cannot be enforced. To do more at present is very difficult.

Christian Minorities in the Near and Middle East There is no sadder retrospect in the present time than the fate and plight of the Christian Minorities who relied on Christian protection against their hereditary enemies. The fall of Russia and the triumph of Turkey at the Lausanne Conference reduced them to a condition of indescribable woe. They were the minorities that did not matter, and were treated as pawns in the diplomatic game. Protection promised was not forthcoming, and they were massacred by Kurds and others. Once more the fate of Mosul and the frontier raises the question of what can be done for the Assyrians, some 50,000 of whom are on both sides of the disputed territory. If, as rumour says, the decision will be in favour of Turkey, their plight will be sad indeed. The British Government has an obligation to these unfortunate folk, which we trust it will discharge. To leave them to the tender mercies of the Turk is to invite massacre. Turkey, the first to be beaten in the Great War, through the jealousies of Christian Powers, has come through with increased prestige and territory. This is a sad thought for Christian people.

Leprosy. There is hope for the Lepers. It seems that scientists are hopeful that a cure has been found and we learn that in some districts Lepers hidden by their friends are coming forward for Treatment. The Government of India has appointed the chief expert to devote his whole time to the work. This means that

Missions to Lepers must prepare themselves to give the very best treatment possible under the most careful scientific control to the sufferers who are under their care. A splendid opportunity is before talented young doctors of both sexes to devote themselves to this work which now promises success that was beyond any hope we had a few years ago. The recent Conference in Allahabad among other recommendations reaffirmed the principle of segregation of the sexes, and stated that the marriage of lepers in Mission Asylums is undesirable. No greater duty rests upon the Christian public than that of making use of the very best that God has placed in our hands to drive out the plague of leprosy in those districts where its ravages are experienced. Leprosy has disappeared in the greater part of Europe, and now that a new weapon has been given to the medical profession, we hope that it will disappear in India. Meanwhile we have a very definite call to help the sufferers to the knowledge of the saving truth of Him Who healed the lepers in Palestine and gave them at the same time health of soul.

Bolshevism in China is the enigma of the future. The one hope for China is Christ, and the Bolshevists, who have designs on China, throw all their weight into an attack on Christian Missions. It is said that the Soviet representative in Peking distributes tons of propaganda against Christianity in China, under pretence of giving information about Russia! An article in the *Daily Telegraph* informs us that "insidious attempts are being made to attempt to drive out and destroy Christian Churches in China by agents of the Moscow Communist International. . . . These agitators have succeeded in setting up Atheist Clubs in all important schools, colleges and universities in China, whether established by English, American or French Churches." Reports sent by the agents tell of the success that has been attained, and it is clear that the unfortunate country is being exploited in the interests of Bolshevist Atheism. Yet we rejoice to know that the Christian Communities stand firm and have been marvellously protected by God.

Laymen's Missionary Conference The old universities exercise an enormous influence in the life of the country, and with its usual enterprise and strategic insight, the Laymen's Missionary Movement (3, Tudor Street, London, E.C.4) has organised from July 3—5, a Cambridge University Conference to be held in the centre of Academic life. The General Subject will be "The Missionary Call," and among the speakers such well-known men as the Marquis of Salisbury, Lord Darrington, Sir Robert Williams (President), Sir John Jordan, Mr. J. H. Oldham, Dr. Fitzpatrick and others. This is a unique opportunity for getting right into the heart of Missionary problems, and we trust that many of our lay readers will communicate with the Secretary of the Laymen's Missionary Union and arrange to spend the three days in Cambridge. The Conference begins on the Friday at 6 p.m., and closes on Sunday night. No better way of spending a week-end can be planned.

Marshal Feng We are glad to be able to state that further information concerning Marshal Feng confirms completely the high estimate of his Christian character and patriotism given by Mr. D. E. Hoste. News from China requires very careful weighing. Correspondents are biassed in favour of the side they take in the political controversy, and write to advance that side. Some of them are by no means friendly to mission work. Among the many testimonies we select that of Dr. Henry T. Hodgkin, whose knowledge of China is almost unique: "Feng has been very bitterly assailed as an arch traitor. This criticism is partly due to the fact that he has stood out as a Christian man, and that a higher standard is expected of him. To me it is an illustration also of a dangerous habit among the Chinese (not, indeed, unknown elsewhere) of criticising any one who reaches a high position, and very often doing so on quite insufficient evidence. . . . . As to the man's sincerity, and his earnest wish to serve his country, in spite of the obloquy which was certain to follow, I have no doubt in my own mind." We choose this testimony on account of its balanced character, and may add that Dr. Goforth says, "The Marshal is a great Christian, and he is also a great patriot."

The End of Martial Law in Spain We have read with great pleasure the announcement that the Spanish Directory has restored the Constitutional Gua-

restraint, which means that the country now returns to its normal conditions. No longer are the Reformers subjected to all sorts of disabilities, which interfere with the performance of their sacred mission, and freedom such as existed in Spain eighteen months ago, is once more possessed. It is very hard for those who do not know the conditions under which Gospel work is done in Spain to understand the perplexities in which earnest men are placed when the law of the land is suspended, and they are at the mercy of the arbitrary will of officials. Spaniards have been for so long placed in difficulties when they strive to extend Christian work, that the added disadvantage of not knowing where they stand, and the numerous fetters on their liberty during Martial Law make it more than hard for them to do what their heart dictates. They have stood bravely by their posts, and we hope that our Deputation to them and their Portuguese brethren will hearten and encourage them in their great work for God.

Protestantism and Progress The Monte Video Congress on the Evangelisation of Spanish South America has had before it the need of literature for thoughtful people. Much has been done in recent years to supply such literature, but the absence of any long Christian effort to set forth the Evangelical position means that although the books issued are good, they are comparatively few in number. There is a great need of a popular work on Protestantism and Progress. "Here is a great subject from which the South American cannot escape — the Protestant nations are prosperous and progressive beyond all comparison with the papal nations. However, the fact may be accounted for, it is there before his eye: now when the lesson is written in such large characters over the face of the earth, we are very far behind if we cannot take up so plain a fact and expound its wider meaning. They will surely react to any honest statement and study of the phenomenon." We hope that some such book will be prepared, for in South America there is a large population anxious to make the most of their country, and the setting forth of the straightforward honesty, truthfulness and industry of Protestant countries cannot fail to have a great influence.

The Jerusalem University The inauguration of the Hebrew University in Jerusalem is a work of world-wide importance. It realises the dream of Jewry in the land of its great historical development. It has before it the plan of making Hebrew once more a living language in private and commercial life. It will advance Semitic studies and will do much to spread the knowledge of Hebrew literature. Lord Balfour said "To look at the spires and domes and endless ecclesiastical monuments of Jerusalem is an almost startling reminder how far religious differences can divide mankind. If people would look sufficiently deep they should find there are fundamental principles and aspirations in which all agree." We as Evangelical Christians agree and disagree with the philosopher statesman. At the bottom of all religion is the search after God, but Christianity holds rightly that the final revelation of God has been made in our Lord Jesus Christ and that the Bible is the one Book that leads us to Him. If we are to discover as root cause of the religious aspiration a feeling after God if haply He may be found, then we fail to see how this will carry us much farther. It is only when God in Christ is known as the Saviour of Humanity that we can have any hope of bringing into one the clash of creeds that unfortunately prevails in Jerusalem.

Our Duty to the Jew The Jew is with us and are we doing all that can be done to lead him to Christ? We know that the work is hard, but we learn with great joy that on the Continent of Europe there is a real turning from old prejudices to the Lord of Life Who died for Jew and Gentile. The many Jewish Missions are realising that the time for a more united attack upon the fast bound traditions of the race has come, and plans are being made to co-ordinate efforts and to make the best use of the opportunities God has placed in our hands. With the Jew establishing himself in Palestine under the Mandate of the League of Nations entrusted to Great Britain, a special obligation rests on us to go forward with our work to bring the knowledge of the Saviour to the Jew. The new Hebrew University may in the Providence of God be utilised for removing the veil from the mind of Jewry. We hope that the very best men will be in charge of Jewish Missions to the Holy Land.